Eve, before the *Imagination*: and in the Imagination the *Outward Life*, became Manifested, and the *Heavenly*, Dyed.

158.

This, Dear Sirs and Brethren, I was *not* to *hide* from you, upon your little Book sent to me, as also from the *Author* thereof; for my Conscience requireth it of me in the LORD: Not with the Intent to suppresse or reject the Authors Book and *High* Spirit; but in Love towards HIM; I would give him my Gifts and understanding into his Gifts, as one Member to the other; that we might, † *Edifie* and know *one another in Christ*, as Members in One Body.

† Jude 3. 20.

159. For, I know the *Authors* spirit very well; and I would fain speak with him; seeing he hath *suffered Much*, for the sake of Christs Name; as he mentioneth; and hath willingly brought his *Life* into *Christs* Foot-steps; *therefore* I acknowledge him for a right true Christian.

160. But, he should *not be ashamed* of this; to learn better to know himselfe; and to learn more in the Spirit & *Bride* of Christ; For Christ said; *Seek, and then you shall find*; The *Wisdome* hath neither Number nor End.

161. I say nothing else of my self; but that I *first* am become an A. B. C. Scholar; and would heartily fain, in the Bride of Christ, from the *Spirit of Christ*, in my Brethren and Members, *seek* my self in them, and they so in me.

162. I do not ascribe to my self *any* PERFECT knowledge yet: for what is any Way PERFECT, that, is not from my understanding, but manifested or revealed in the *Spirit* of Christ in my Brethren; I am in my self as a Nothing, that I in the knowledge in my Brother in *his* spirit, may be found and known to be somewhat; and * *that God* in Christ *may be* All in us; both the *understanding*, and also † *the will and the deed.*

* Ephes. 1. 23. Ch: 4. 6. Col. 3. 11.

† Phil: 2. 13.

163. Therefore I exhort you, to understand this no otherwise then Christianly and *Brotherly*; For I am *not* a *Master* of your Spirit and knowledge but your *helper* in the Lord; that the Authors course might not be in vain; and the Name of CHRIST in his Members, may *not* be reproached; as *Babel* hath done. I have written this small Explanation and Declaration: to *refresh* one another in our knowledge in the LORD: What more there is, is to be found in the Book of the *Threefold Life*, and in the Three Books of the Becoming Man or *Incarnation* of CHRIST: and do commend you together, Into the Love of JESUS CHRIST.

Dated *on* Sunday, *Quasi modo geniti: Anno* 1621.

FINIS.

Englished 15. *March* 1659.

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AN

APOLOGIE

Concerning

Perfection

Being A

Fundamentall Anſwer and Reply upon

Eſaiah Stiefel

His Expoſition of Four Texts of the

Holy Scripture

Written

In the Year 1622. finiſhed the 6. *Aprill.*

By

Jacob Behme

Alſo called

Teutonicus Philoſophus.

Engliſhed by

JOHN SPARROW.

LONDON:

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APOLOGIE

THE PREFACE.

I.

COurteous Reader who loveſt Truth: There hath lately come to my hands a Treatiſe, ſent from Good friends, concerning ſome *Points* of Concluſion, which one hath explained and as to *his* ſence ſufficiently expounded at large.

2. Thereupon I have been entreated by *them*, alſo to give *My* apprehenſion or *underſtanding*, and explanation upon thoſe very Points.

3. Seeing, therefore I obſerve, that, in that very Explanation, there are ſome Erroneous Opinions that run contrary to the Holy *Scriptures* and true Underſtanding: which are of concernment to the Reader, and may almoſt ſtagger him; therefore I would take the labour, and expreſſe it in a more *rectified* underſtanding.

4. *Not* to diſturb or judge any man; but that the underſtanding thereof might be made *more cleer*, for the ſake of the Reader, who with earneſtneſſe, ſeeketh the PEARL of Divine Knowledge, that it might introduce their hungry *Minds* into better ſecurity and Reſt; and ſo might have occaſion, to ſeek with the greater earneſtneſſe the Pearl of *Divine* knowledge; and to refreſh themſelves therewith, till we can attain the PERFECT enjoyment thereof in the other Life, *After this Tabernacle. * 2 Cor. 5 1.

5. Therefore will I ſet before me, *thoſe* Points of Couclusion, together with the meaning of him, that hath explained them, and briefly and ſummarily peruſe the *underſtanding* of the Points, as alſo the underſtanding of the Expoſitour: and ſhew the true *Ground*, and bring it into a round currant expreſſe underſtanding at large: and leave it to the Reader of the Divine knowledge to *conſider* of.

The Points to be explained are these
Four Texts of *Scripture.*

The First is
Geneſis the 1. Chapter, Verſe 27.

I. *God Created* Man *according to his Image.*

The Second is
1 *Timothy* 3. 16.

II. *The Divine Myſtery is apparently Great; God is Manifeſted or Revealed in the* Fleſh.

The Third is
Iſaiah 54. 5.

III. *He who hath made thee is thy* Husband; *his name is called the Lord of Hoſts, and the Redeemer, the Holy One in* Iſrael, *who is called the God of the whole World.*

The Fourth is
1 *Corinthians* 11. 12.

IV. *As the* Woman *is from the* Man, *ſo alſo the* Man *cometh by the* Woman, *but all things from God.*

Upon

UPon *these alledged Texts, the Expositour giveth his meaning in the following words and expressions to the sender of the Texts, thus.* *J. B.*

1.

BEloved and Elect in CHRIST JESUS, the *Tri-une* living God, Governour and Lord of Heaven and Earth, *born* of the Tri-une highly praised God, and most holy Substance of the totall *Perfect* Tri-unity, from Eternity; and begotten to his Image in the Love of his Divine voyce to his most holy delight and most holy Joy and Pleasure, from and in *Eternity*. *E. S.*

2. Upon your last and lately sent *Questions*, as they are written in *order* one after another, I shall and have, according to your desire, *answered* them, with God the *Tri-une* wisdome in Christ, yes, with that very wisdome Christ himselfe, the Eternall most Holy *Omniscience*; This which followeth: to the holy Tri-une praise of God, to the alone salvation of the *Souls of all you that are holy* and faithfull, in, and out of the Tri-une Heart and *Mouth*, with the Eternall Powerfull and Living Word, in, with, and out of all holy *Members* of Christ the highly praised God: and shall or will in the *Testimony* of the Letter, bring them forth to the day light.

The First Text.

3. And as is first mentioned: and set down in

*Gen. 1. 27. the Text of the 1. of *Geneſis*, verſe 27. and expreſſed in Scripture: * *God Created Man according to his Image*, firſt of all in *Adam*.

4. This Text hath been urged by you particularly, in regard of the outward appearance of the *German* Text, Gott ſchuff den Menſchen Ihm zum Bilde, [and therefore becauſe of your unſkilfulneſſe therein, you ought not ſo very much to be blamed] yet you have alledged it ſlightly and contrary to the *Divine* Sence.

5. Becauſe the *Hebrew*, *Greek*, and *Latine* Text mentions it thus; *God Created Man in his Image*: From which it clearly and Manifeſtly appears; that the Tri-une God, *in Chriſt*, his firſt begotten or born Son and moſt holy expreſſe Image of his inviſible Deity before all Creatures, hath created not only Man, but alſo *all* Heavenly and Earthly *Creatures*, yes all whatſoever was made, *John* 1. *In* him, and he hath made and brought them forth in *Chriſt* to his holy praiſe and Glory.

6. Therefore your Expoſition, as you ſet it, firſt in *Adam*, cannot here be applyed and alledged; as alſo your *Scripture* brought to prove it, even *To the Image of God Created he him*, a *ſecond* time *in Chriſt*, cannot avail or be allowed, becauſe all this came to paſſe *before* the fall of *Adam*.

7. Whereas at that time there is *no* mention of the Regeneration in and through Chriſt, and according to the Teſtimony of Scripture, is *not* recorded for the Created Man to know, from and with God.

8 The

8. The *Hebrew Greek* and *Latine* Text alſo mentioneth, that the Tri-une God, *In* * *Chriſt, his firſt begotten or born Expreſſe Image before all Creatures*, in whom and † *through whom, he made all that is made*, hath Created Man *according to* his Image, that is, according to *Chriſt* his *Divine* Expreſſe Image. * Col. 1.15,16, 17. † Joh. 1. 3.

9. And as *Chriſt* was generated or born out of, and with, God, in the Love of the Mother and divine voice from *Eternity*, to his expreſſe Image of his totall perfect Subſtance from the *greateſt* to the *leaſt* and from the leaſt to the greateſt from Eternity.

10. So he did in the Creation, make man *viſible* in Chriſt, to and according to the Image of Chriſt, and created him to his praiſe and Glory, that he ſhould *through the obedience of Chriſt* ſtedfaſtly be and appear like him in Innocency.

11. This according to your meaning or ſence of the Scripture, is not done and Manifeſted a *ſecond* time in Chriſt, but a ſecond time in the *Creation of Man*.

NOw *followeth* My Anſwer *upon the forementioned Explanation, and furthermore* My Explanation. *I. B.*

1.

MEn finde in no place of the Holy Scirpture, that Man is proceeded forth, in *Totally* PERFECT Power, authority Omnipotence, & Omniſcience and that he had the ſame for his *creaturely* proper own.

2. For, that may *not* be ſaid even of the Perſon of CHRIST, as he converſed in this world viſibly amongſt us, according to the Humanity *received from* US, but *only* according to his Eternall Deity.

3. For his Soule and Humanity, hath alſo called and prayed to and in God, and on the Mount of *Olives* ſaid, when he would goe into his ſuffering; * *Father, if it be poſſible, let this Cup paſſe from me; and he prayed* to God ſo, † *that he ſweat a bloudy ſweat.* * Math. 26. 39. † Luk. 22. 44.

4. Alſo,

4. Also, when he would do Wonders or Miracles and Signes, then he prayed his Father to hear him, as may be seen by his raising *Lazarus* from Death: Moreover it is written, also, that * *God will give his honour to no other.* Also, + *I only am the* LORD, *and* GOD: Also, *God is one only God, and none Else.*

Isa. 42. 8. Chap. 48. 11. Deut. 32. 12. Isa. 43. 11.

5. Therefore his Title and *Introduction*, to the Person for whom he sets forth the Explanation, is instantly very Erroneous: and he will answer in the *Perfect* power of the Omniscience, in, and out of, the Holy Trinity, and esteemeth himself like God in every thing or substance, and sets himself up, *as if* he were God himself.

6. He will in Christ with his totall humane substance, *outwardly* and inwardly, in all Saints, be and know, that, which *no Creature* can know or do, or be; but the Spirit of God only; which IN Every Man bloweth up the knowledge, and imparteth, to every one, his own measure according to his gifts as *he* will: *not* as the Creature willeth.

* *E. S.* 7. But * *this man* saith, He will *answer*, out of Christ out of his Eternall Wisdome, out of the Heart and Mouth of God, out of the holy Trinity.

8. And though he had a divine *command* for it [which a Man may very well doubt of] and come to us in an Angelical Embassie; yet he *could* NOT speak to us out of the Manifested or revealed sound or voyce of the Holy Trinity out of Christs self-subsisting Person, but out of his Creature in divine Power, through the Creaturely and humane Property, in that kind as *all men* from the beginning of the world to this time have spoken.

9. And though Men may with truth say: that *Gods Spirit* speaketh *through* the Humane sound; yet men should give the honour to God; and *not* ascribe it to himself: For, it is written, *God will not give his honour to another*; he hath given it to his Son JESUS CHRIST, to whom alone *he hath given the holy Spirit in the Eternall Word without Measure*, and to no other.

† Joh. 3. 34.

10. Whence Christ saith, Matth: 28. * *All power in Heaven and on Earth, is given to me of my Father*; which no other *Man*, while he liveth in *this* world, dare say concerning his creaturely Humanity, that he hath all power in Heaven and on Earth, but only this JESUS, whose outgoing hath proceeded from Eternity.

* Mat. 28. 18.

11. Also this JESUS CHRIST said, when he would depart from us: † *If any shall come and say, he is Christ; that we should not beleeve it*, and prophesied to us that * *Many false Christs and Prophets would arise after him, of whom we should beware.*

† Luke 21. 8. * Math: 24. 23, 24. Mark 13. 21, 22.

12. Therefore it is very suspicious to us, that this man will *of himself*, speak out of the Heart and Mouth of the Holy Trinity; for the Creature should *humble* himself before God; and by *no* means say, that he is God himself, but a created

created work and Image of his Likeneſſe, with whom God may do what he will.

13.

Further, He ſpeaketh of the *Originall* and Creation of *Man* ſo wonderfully, that he cannot ſhew it in the Holy *Scripture*, nor in the Light of *Nature*; and there belongeth clean another Explanation to it.

14.

Yes he ſpeaketh alſo of *Chriſt* ſo ſtrangly, that in brieſe it appeareth to be no *ſufficient* intelligible Explanation: he ſaith, CHRIST is *from Eternity* the expreſſe Image of God in the Divine Mother of his Love, generated or born out of the voyce of the holy Trinity: and ſo maketh a *difference* between the firſt born before all Creatures and the Holy Trinity, and yet will have him alſo *dwelling* in the Holy Trinity.

15. So he makes very wonderfully FOUR *Perſons* as it ſhould ſeem, *in the Deity*; as if the holy Trinity had from Eternity generated in it ſelf ſome *other* Similitude and Image: in which birth or geniture he alſo will have the *Humane* Originall from Eternity; and ſo wonderfully *blendeth* one thing with another, that a Man can not underſtand what, God, is, and what, Creature, is.

16. He ſaith: God hath Created *all* Heavenly and Earthly *Creatures* in that firſt begotten or born Sonne of God, and begotten the Sonne out of the *Greateſt* Subſtance even to the *leaſt*, from Eternity out of God; he underſtandeth thereby, out of the Holy *Trinity*.

17. And maketh all things one in another, as a *whirling* Wheele, ſo that a Man cannot underſtand, out of what, the *Creaturely* Originall is, ſeeing he concludeth all without diſtinction in Chriſt; and ſo ſetteth the *Name* of CHRIST as proceeding from Eternity.

18. And ſaith, that God hath brought forth *all things* in Chriſt: and then he muſt alſo have brought forth, *all Evill* venomous poyſonous Worms and Beaſts in Chriſt, as alſo Darkneſſe and the helliſh quality ſource or Torment, and all whatſoever liveth in *ſuch* a property.

19.

John ſaith in the firſt Chapter: * *At the Beginning was the Word, and the Word was with God, and God was the Word: the ſame was in the beginning.* * Joh. 1. 1, 2, 3.

beginning with God, through that he hath made all things that were made, and without it was nothing made that was made: John saith; God was
* Joh. 1. 4. the Word, * *and in him was the Life of Men.*

20. He saith NOT At the Beginning was CHRIST, but the Word: that very *Word* became Man in the Virgin *Mary*; that, was *Christ*, which quenched the Anger of his Eternall Father in the humane property through the *Christ* and the Crusher or *bruiser* of the Serpent: and destroyed the Devills Den of Robbery in the humane property.

†Luk. 1. 26, 27. 21. When the † Angel *Gabriel* came to *Mary*, and brought her the
* Luk. 1. 31, 32. Message; * *That she should* be impregnate and *bear a Sonne, whose Name*
Mich. 4. 7. *she should call JESUS*, † whose out-going is from Eternity; *to whom*
† Col. 1. 17. *God the Father will give the Throne of his Father* David.

22. He saith NOT there, whose Name you shall call JESUS CHRIST; but only JESUS, whose beginning and *Exit* is from Eternity: but the Name CHRIST existed in the JESUS, when he possessed the *Throne* of his Father *David*, and brake the Head of the Serpent; and *shed* his *Heavenly Bloud* into the Fathers Anger; and quenched the same in the humane property with divine Love.

*Or Anoynter or Salver. 23. *There* he obtained the *Name* CHRIST, as a * Healer of the Soar, or the Anoynted of God, a breaker through Death, a *victorious Prince* over Hell, Death, and the Devill.

24. No Creature is Created or made in the CHRIST; but he in the *Regeneratour* of the humane property, he bringeth the humane Life out of Death, and generateth, that, in CHRIST through the *Name* JESUS in the divine Power, anew, and to be the Child of God.

25. For CHRIST is the Mother of the Regeneration, and *not* the Creatour of All things, in which all things lye incloſed.

26. The CHRIST is become Man, but the JESUS in the CHRIST is the Creatour of all things.

† Math. 28. 18. 27. The CHRIST saith, † *To ME is given all power both in Heaven and on Earth*; he saith not, from Eternity: God the Father hath given the power to CHRIST through the JESUS: for he to whom a thing is *given*, hath not had it from Eternity, nor made it himself: but he that hath himself made a thing, to him, it *can not* be given.

28. Hath CHRIST made all things in himself, understand in the CHRIST, and out of himself; then nothing *can* be given to him, but he hath had it from Eternity, and there is no giving.

29. But he saith; all power was *given* to him of his Father; Now if the power be given of the Father to this *Sonne, viz.* to this CHRIST, then must a Man think, that the power that is given, originateth in the *Fathers* Will.

30. For, that which is given, *was not* from eternity, like or equall with, the Gift in the Giver: Indeed the Dear Name JESUS had it from Eternity, for he had an Eternall *Originall* in the Eternall Ever-speaking Word.

* Heb. 1. 8. Luk. 1. 32, 33. 31. He is the Name of the * *First-Born* of the Father, from Eternity, whose

whose out-going and beginning is from Eternity, as the *Angel* said to *Mary*; which Name, in the Word which Created all things and generated all things, in *Mary* in the Humane and Divine Essence and Substance, *became Flesh*; both a Heavenly and Humane Flesh, which dwelleth both * *in Heaven and on Earth* at once, *Joh.* 3. * Joh. 3. 13.

32. Which, in the holy *Trinity* was from Eternity the *Second* Person of the Divine Substance, and Eternally generated of his Father; also in Eternity, also still in CHRIST, becometh ever and eternally generated of his Father.

33. *Not* that CHRIST becometh continually generated, that is once become generated in Man; but the Eternall Word, in CHRIST becometh from Eternity in Eternity ever generated from the Father.

34. For CHRIST said to *Philip*, † *Dost thou not beleeve, that the Father is in Me, and that I am in the Father; for the Words which I speak are not Mine, but the Fathers that dwelleth in Me.* † Joh 14: 10.

35. They were *not* Christs *Words* but the Fathers, *viz*: the Fathers Sound and Eternall Voyce, which had manifested it self in the *Humanity*: Therefore said the Humanity; the Words are *Not Mine*, but the *Fathers Words* wherein and wherewith he hath assumed the Humanity.

36. The Humanity is Eternally *under* the Deity in the assumed humanity, in THAT the Word became Flesh; the Name *Christus* or CHRIST originateth, as a Saviour, of the Flesh and of the Soul, and not out of the humane fleshly property, but out of the Name JESUS, in the Word of the Father of all things or Substances.

37.

Now, if I will speak of the Holy *Trinity*, then I say *not*, That the Divine Love is an Exgenerated Substance and a *Mother* of God, or a Woman or Wife of God, as this * Authour Conceiteth, *as if* the first begotten, which he calleth CHRIST, were generated out of the Mother of his Voyce and Love. * *E. S.*

38. The *Eternall Word* or the first begotten out of the Father from Eternity, is it self the *generating* of the Love, for from him and the Father goeth forth the Holy Spirit.

39. The Eternall Wisdome is the Out-generated or out-spoken Substance, as a *Looking-Glasse* and Ornament of the Holy Trinity, in which the Power, Colours, and vertues, of the Deity become Manifest, and in which the Spirit of God hath *seen* ALL things from Eternity.

40. Both according to the Fathers Property, in which he calleth himself, *an* † *Angry* Zealous or *Jealous God, and a Consuming Fire*: in *which Property* is generated the Darkness and source or quality of pain or Torment, as also Nature, and all Spirits, and all whatsoever liveth in the *Sulphur* and *Mercury*, both according to the Eternall Spirits, and according to the Temporary Spirits. † Exod. 20. 5. Deut. 4. 24.

41. And then according to his Love, and the *Property* of the Eternall *Light*, according to *which Property* the Name GOTT *God*; *viz*: the GUTE or *Good*, Originateth from Eternity, in which the Name JESUS, Originateth from the Eternall Light, viz: from the Creatour of the Humility or of the well-willing in it self: as the *Meekneſſe* of the Light Originateth in the Fire, and bringeth along with it, another Will of another quality then the Fire, according to which God Calleth himſelf a *Mercifull* and Good Munificent *God*.

42. Thus the Name JESUS is the firſt Eternall Originall to Gods Mercifulneſſe: Therefore ſaith Saint *Paul*; **We were foreſeen or Elected in CHRIST JESUS, before the Foundation of the World was laid*: For in the Fathers *Anger* was the Fall known, and in the Name JESUS in his *Love*, was CHRIST, as a Redeemer from the Anger, known. *Eph. 1. 3, 4.

43. For, †*To God are all his works knowne*, from Eternity, the Good and the Evill: The Evill is become known in his *Anger*, the Good in his Love. †Act. 15. 18.

44. That ſame Eternall God in *Trinity*, hath Created all things with and through the Eternall *Word*, which is his Mouth and the Sound of his Voyce, out of himſelf out of BOTH Properties, out of the Anger, as out of the Eternall Nature, and then out of the Love, as a Healer or Saviour of Nature, into *Subſtance*.

45. Underſtand; God in the *Trinity*, *is a Spirit* and no Subſtance: But in the Word of his Sound, he hath in his Deſire introduced it into *Subſtance*: His deſire is the *Fiat*, which originateth *in verbo Domini*, in the Word of the Lord; *viz*: an *Eternall* Deſire.

46. God, in himſelf, is the Eternall Longing Delight of the *Liberty*, free from all things or Subſtances; but with his Deſire out of the Longing Delight as out of the Eternall Fires-Property, he hath Created all Spirits, *viz*: the *Angels* and *Souls* of Men: In which Fires-Property, the *Center* of the Eight in all Angels, with the Fire of the Anger, ſtood in *Equall* Ballance Harmony or Temper.

47. For, when God once moved himſelf to the Creation, then he moved himſelf, according to ALL whatſoever himſelf was in all things, *eſpecially* according to the Eternall Wiſdome; in which the Form of the Creation was ſeen from Eternity, in the Fire and Lights Glance in the Spirit of God, according to Love and Anger, according to *Darkneſſe and Light*.

48. The Creation is nothing elſe but an out-breathing or out-ſpeaking of his *Subſtance*: Whatſoever GOD, *is*, in the Nature of the Fire, and then alſo in the Eternall Liberty of all ſources or qualities: that hath the Free Longing delight introduced into a *Deſire*, and impreſſed into a Moving Subſtance.

49. The *Deſire*, *viz*: the *Fiat* of all things or Subſtances, Originateth; in that, the *Unchangeable God*; *viz*; the *Abyſſe*, hath once Moved it ſelf in the Eternall Longing Delight, where then *Time* began.

50. All

50. All Angells and Creatures which are Created to Eternall Life, are all of them * *compriſed* in the Out-breathing of the Father through the Word; in the *Deſire* as in the Moving in the *Fiat*, and in a Model of the Eternall Longing Delight, as the Eternall Spirit in the Wiſdome hath comprehended it in its *wonders*, become Created into an Image of the Longing Delight: and there remained in all things the *poſſibility* to Good and Evill, according to the whole Divine Property, both as to Light and Darkneſſe.

* Graſped or contracted.

51. And yet we are *not* ſo to *think*; that a Spirit or Angell, is it ſelf the Out-breathing of the Eternall Birth or Geniture, of the Holy *Trinity* in the Divine Voyce: But it is the out-ſpoken Word, as a *Model* and Image of the ſpeaking Word, a fitted Inſtrument of the Spirit of God; through which the Spirit of God, as by his fitted Inſtrument playeth or *melodiſeth* and ſoundeth.

52. So far as the Inſtrument remaineth ſtanding in its *fitted* Order, as with the Deſire of the *Fiat*; which ſtandeth in all Angells, as the Angells *proper* own: wherewith the Will of the Angell, may lift up it ſelf into the Good, *viz*: into Gods Love, or into the Anger; and introduce it ſelf into the *Figure* and *Tang* thereof: then is the ſound of the Word out of the Fathers Love and Anger out-breathed and become introduced into an Image *in verbo Fiat*, in the Word *Fiat*.

53. As is to be ſeen, how ſome *Prince*-Angels, give up themſelves with the Deſire into the Love; and ſome as *Lucifer* into the Anger, *viz*: into the Deſire of the *Fiat*, and Created or Extracted a Will in the Deſire of the Anger, in the Fires Might, to Live and to *Rule* according to the Fathers *Anger* Property; and thus to domineer over all Principalities of Angels, over the Love, in the fierce wrathfull *Fires* Might, whence followed upon him his thruſting out by the Word *Fiat*, into the *Darkneſſe* of Gods Anger.

54. Thus we can *not* ſay of the Creation of all things or Subſtances, that the Eternall *Subſtance* of the *Ternary* or number Three, hath thus formed it *ſelf* into an Image of an Angell, but in the Eternall *Deſire*, which hath Originated it ſelfe in the Longing delight of the *Deity*; through the Moving of the Father of all things or Subſtances, as an ETERNALL *Nature*, and a Revelation or Manifeſtation of the Eternall *hidden* Nature.

55. In that Eternall beginning-leſſe Nature, viz: in the All-being *All-ſubſtantiall* working of the Great Myſtery, have the Angells and Souls of Men *received* their Originall, in the Eternall *Out-ſpoken* Word, in the Eternall Wiſdome of God, according to Love and Anger.

56. For, if they had Originated only in the *holy voyce* of God, *viz*: in the One only *Love*, then they could not have attracted or *framed* in themſelves, any Will to the Anger; or if the Love-Will of God in the Angels were fallen, then it would have this underſtanding, that God *in the Creature* had fallen, and become a Devill, which were abominable to be ſpoken.

57. No Creaturely Spirit *can* subsist in the Creature without the Fire-world; for even the Love of God would not be, if his Anger or the *Fire-world* were not in him: The Anger or the Fire of God is a *cause* of the Light, and of the power, strength and Omnipotency.

58. But in the Love, the Fire dyeth, and transmuteth it self into the Kingdome of *Joy*; for at the *End* Death originateth; which is as a dying in the Fire; out of which dying, the Light as another source or quality originateth; viz: a *Desire of Love*, which is called Gods Mercifullnesse, or the Divine Kingdome of Joy; the Life of *Holinesse* without source or pain, goeth from the dying in the Fire, forth, as a Glance of the Majesty, a Glance of the *Liberty*.

59. This dying, *Lucifer* contemned, he would Live and Domineer in the Fires Regiment in the *Self-hood*, so he became also, driven forth out of the Fire, back into the *Root* of the Fire, *viz*: into the darknesse.

60. Every Angell and Soul, which will live in Gods Light and Power, *must* DYE to the Self-hood of the Fires Dominion in the *Desire*, and wholly immerse or cast himself with his own Propriety into Gods Will, *viz*: into the Divine Sound, and *dye* to the own self Will in the Fire, but bud or sprout forth in the Light of Love, in the Resignation, into Gods Sound or *Word*, as a fruit of the Love of God, that *Gods* will-spirit may rule and guide his Life.

61. And that the holy *Tincture* of the Fire and Light, may be the Glance of the shining of his Life; out of which *again*, Divine Will and Desire Originateth; that the same Life may be able to live in the Power and vertue of the *Wisdome* of God, to behold it self therein, and frame or attract a Divine Will therein.

62. Which Wisdome is the Angells Food, out of which they generate to their Creatour Eternall *Praise*; that Gods Joy-play or-Melody, in the Angelicall Voyce may be an *Instrument*, of the Spirit of God, all directed into the Harmony of the *Divine* Kingdome of Joy.

63. For every *Prince-Angell* beareth the Name of the Great God, every one according to his property as a peculiar Instrument directed into the Praise of God in the Divine Sound.

64.

In like manner, we are not so to think of the Creation of Heaven and of the Earth, that the Heaven and the World with its Substance or Matters are Created *out of* Gods holy Voyce or Word, but, IN the Voyce, and through the Word.

65. Not out of the Sound of the *Divine* property, but in the word *Fiat*, *viz*: in the *Impression* of the Eternall Mystery, of the Eternall Fire-and-Lights Desire, and entered into a *Substance*, according to the fires and Darknesses Property, as also according to the Lights Desire, *viz*: according to the Free Longing delights Property: as a *Revelation* or Manifestation

Manifestation of Evill and Good, of Joy and also of pain and Torment.

66. All which is undeniably before our Eyes, and the whole Creation convinceth us thereof, whereby men know that *in ALL things* there is Good and Evill, for which things sake the *Last* judgment of God is appointed, *viz:* a *Day* of Separation, wherein all shall *again* enter into its beginning.

67. This visible World is a *Similitude* of the Eternall Mystery, out of which, Joy and Sorrow, Light and Darkness, originateth, through which Eternall Mystery, the *Spirit* of the *Ternary* in the Trinity, manifesteth or revealeth it selfe; and introduceth it self into *Three Principles.*

68. *Viz:* First, into the Dark, Cold, and Fire, World, *viz:* into an *Abysse* of the Mystery. And then *Secondly*, into the divine Light World of the Kingdome of Joy. And *Thirdly*, with or by a † *Similitude* of the Dark Fire and Light World, *viz:* with or by *this outward* visible and Elementary World.

† Similitude of the Dark Fire and Light World, which are Eternall.

69. In which, it generateth the *Image* of the Eternall World, * in Evill and Good, as, is to be seen in all living Creatures of this world, as also in the Starres, Elements, Hearbs and Trees; how all is *contrary* one o the other; and yet the Birth or Geniture of all Life, standeth in *such* a Contrary.

* The Spirit of the Ternary.

70. Every Life standeth in Evill and Good, *viz:* in *Poison* and *Oyle*, out of which the Life in the Fire burneth or shineth; which ALL, is a *similitude* of the Eternall Birth or Geniture of the *Mystery* of all Substances or of every thing: also Men see the similitude of the Holy Trinity in every Life, *viz:* the *Fire*, *Light*, and proceeding *Aire*, from the Fire and Light.

71. And Man, *viz:* the Image of God, should *not* be such a Calfe, as not to know and learn to understand his Fathers house; nor should he indeed *forbid* THAT, as this † *Authour* doth in his Explanation; to whom, that God would give a *better* apprehension, is my hearty wish and desire.

† B. S.

72.

Concerning Mans Originall, *Moses* telleth us, God said; † *Let us make Man, an Image of us, which may rule over all that is upon the Earth,* &c. And saith further; * *God Created man in his Image, yea to the Image of God, Created he him.*

† Gen. 1. 26.
* Gen: 1. 27.

73. This now is very rightly spoken, but the Explainer is here a Wrester or *Perverter*, and understandeth it not, Whereas yet he *accounteth* he hath spoken out of the voice of the Holy Trinity, and giveth forth his matters for *totally* Divine, without blemish: but to this time *yet* he hath not heard the divine voyce nor apprehended it in the Sound, but only the voyce of the *out-spoken* Word in Evill and Good, in his own *Reason* and Self-hood.

74. Saint

74.

* Ephes. 1. 3, 4. Saint *Paul* saith; * *Man was foreseen or elected in Christ, before the Foundation of the world was laid*; In this lyeth the Kernell; before the times of this world, the *Modell* of Man was known in the Eternall wisdome, as an *out-breathing* of the Word, from the Fire and Light, as a Form in the Divine wisdom: but stood in *No Creature or Image*, but after a Magick-kind, as an Image appeareth to One in a *Dream*; which is without Substance.

75. *Thus* is the Appearance in the Universall out-breathed *out-spoken*-substance, in the Spirit of God, which hath known all things according to every ones property; *viz:* according to the Anger, of the Fires property in the Darkneſſe, and in the Light in the Love.

76. For, the Flash of the Creation, out of the *Great-Mystery*, was seen in the wisdom in Evill and Good, according to the property of BOTH *Desires*, as an *Eternall* Contrary.

77. The Anger, *viz:* the Dark-world, hath in its desire *seen* the Image or similitude of God, and so also hath the Love in its free longing delights desire: Not that the property of the Love plungeth it self into the Anger, and beholdeth † it in the Anger, but *each* property IN *it selfe*.

† The Image.

78. Therein hath the Spirit of God, which eternally goeth forth out of the Fathers Fire and Light, *known* the Fall in the Anger of God: so that when this Image of the Figure of God, should *become* created into a living substance, it *would* be also drawn by the fierce wrath, and loose its *Glory*.

79. Here, in *this* Place, hath the CHRISTUS or *Christ*, in the Name JESUS, as a *will* to the CHRISTUS, set it self *towards* the Similitude of God, and given the Will thereinto, out of the JESU, into the *Created* humanity to be a *Christus* or SAVIOUR.

80. And in this Will, was created the Similitude of God, MAN, in the *Time*, viz: on the *Sixt* day of the Creation, into an Image, out of a Masse or Extract of all the Creation of *this worlds* Substance, as also out of the *heavenly worlds* substance;

81. Out of the out-breathed or out-spoken Substance of the Eternall Word, and become formed *in verbo Fiat*, in the word *Fiat*, according to the Similitude of the Eternall Mystery, and the Eternall birth or Geniture of the *Holy Trinity*, into an *Image*.

82. Into which, God the Father, through the Word or Divine Sound with his Spirit, hath introduced, the Spirit of Life out of all the *Three Principles*, *viz:* out of the Fire-Light-and outward-World.

83. *Viz: First*, The Fire-Spirit of the First Principle, out of the Eternity, out of the Fathers Property, which is the true Soul.

84. And *Secondly*, the Lights Source or Quality and Spirit, out of

of the voyce of the Love, which is the Noble Image of the Deity, each ſtanding in its own Principle, and *governing* its world.

85. *Thirdly*, The Spirit-Aire in like manner †*inbreathed* from without *into his Noſtrills.* † Gen: 2. 7.

86. *So* that *Man is* a *living Spirit* of all the Three Principles according to the Similitude of God, as God himſelf is all in all: but with the true Deity, *viz:* with the Good, is known or comprehended by nothing, but by *his Similitude, viz:* whatſoever is generated out of the GOOD, and ſtandeth therein.

87. Now underſtand me aright; As God in his Light in the Holy Light world, ſhineth *through* ALL, and tinctureth all, and bringeth it from the Fiery Property, into the power of the Joyfulneſſe, and with the ſame power alſo preſſeth through the *outward* world through all things, and giveth all things power and life.

88. And yet the Subſtance IN *which* God worketh is *not* called God, though it hath a working, from the out-breathed Myſtery in it ſelf, in which the *Vegetative* or growing Life ſtandeth, *viz:* a *Sulphury* and *Mercuriall* * ſeething, which in the *Salt* of the power becometh Corporeal, *viz:* an own ſelf *Fiat*, or Generating, like an Impreſſion, according to the Property of the Eternall Spirituall Myſtery, as a Manifeſtation or Revelation *thereof.* * Quer.

89. Thus alſo was the Similitude of God Man, in his *innate* ſtation, and thus from God Created out of the Subſtance of all Subſtances into an *Image* according to the Subſtance of all Subſtances; and that even in his, underſtand, in Mans Image, which was *known* from Eternity in the wiſdom, *viz:* in the *Glimps* of the out-breathed ſhining of the Divine Revelation or Manifeſtation; in that kind and *manner* as the Spirit of God hath ſeen all things in his wiſdome from Eternity.

90. This Image was not a Subſtance, but a *will* to a Subſtance, which with its root and originall ſtood in the Name JESU, *viz:* in the *Humility* of God, *where* it introduced it ſelf out of the Fire into the Light, *viz:* into the Good.

91. And in this Place, although it is no place, where the Meek Love-Will *goeth forth* out of the Property of the Fathers Fire into the Light and Joyfulneſſe or kingdome of Joy, and compriſeth and includeth in it ſelf, an own ſelf *Center* of the Will and deſire, Originateth from Eternity, the Name of the SONNE of God, *viz:* the †*firſt born* of the Father from Eternity before all Creatures, and here is called the Fathers Heart and Love; and out of this Love, goeth the Holy Spirit forth from the Father and the Sonne: and is the Fathers *Love-Flame.* † Col. 1. 15, 17.

92. Underſtand us thus, In that very Will which is out-breathed or out-ſpoken out of the Holy Name JEHOVA or JESUS out of the Speaking Eternall Word of the Father, into the wiſdome of God, as a Glance

Glance of the knowledge or *Representation* of the Spirit, like a *Looking-Glasse*; was man created into an Image out of the heavenly and earthly Elementary Substance; out of the *out-breathed* substance of Eternity, and out of the Substance of Time, standing one in another; as the Eternity standeth in the Time, and neither is the other; and yet *not* divided *asunder*, but only as through a Principle.

93. The Substance of Eternity is the *pure* Element, in which the vegetative or growing Life is a *Paradise*, and the substance of Time are the four Elements; in which the *Constellations* make a seething and Life, *viz*: an Earthly * *Mortall* Paradise.

NOTE.

94. For, the earthly seething hath its Originall in the Mystery, where the Fires and Lights Property, *divideth* it self into *two* Principles, each in it self; and therefore it is Evill and Good, out breathed out of Gods Love and Anger.

95. And that *out-breathed* Property, God moved in the beginning of Time, and introduced it into a *Desire*, which hath thus generated Earth and Stones in the Desire of the Impression, according to the property of the Dark, Fire, and Light, World; and *Sulphur*, *Mercury* and *Sal*, were the properties of that desire: and in that regard, those very Properties are the Life of all Elementary Substances or Things.

96. And understand us aright; In these Properties we have the *Oyle* in all Things, that is the Similitude of the heavenly Lights Property from the *Good*: Out of this Substance, hath the Outward Body out of the *Third* Principle been comprehended in the word *Fiat*; and in the *Second* Principle in the Angelicall World, hath the *Pure* Element been comprehended in the Paradisicall *Sulphur Mercury* and *Sal* of the Power.

97. That was now the *Body* which God Created in his Image and Likenesse, understand in the Humane Image, which God hath seene from Eternity in his out-breathed Glimps of the Wisdome in the Looking-Glasse.

98. In which Looking-Glasse he impressed the Substance, out of the two Principles in the word *Fiat*, and Created it into an Image, and introduced or in-breathed, the *out-breathed* Sound or Voyce of his Word, out of all the Three Principles to be a Soul and Spirit, to be a Life, understanding, and Regiment or Dominion, out of the Sound of his Mouth, *viz*: a Fire, Light, and Aire, Spirit; both out of the *Eternity* and *Time*; that was the Image of God.

Of

Of his Regiment or Dominion.

99.

As the Light is the Regiment or Dominion in all or every Life, and that very Light of Life burneth and ſhineth out of the *Oyle* of the *Sulphur Mercury* and *Sal* of the power; as no underſtanding Perſon can deny: ſo in the Inward Man, which was Created out of the Second Principle, *viz:* out of the pure Element; *burned* the pure Paradiſicall *Sulphur* and *Mercury*, and in that pure Fire-burning or Life, totally without blemiſh, *ſhone* Gods true Light.

100. For, the Name JESUS, had incorporated it ſelf together in the Image of the Eternity, as a *future* CHRIST, which would become a Saviour to Man, and out of the dying of the Anger, generate him anew *againe* in the pure *Sulphur* of the divine and Paradiſicall Power.

101. Underſtand this aright: The pure Element in the *Holy Sulphur* preſſed through and through the Outward Man, and took the Four Elements into its power; Heat and Cold were in the Fleſh *not* manifeſt: they were indeed, in the *Sulphur Mercury* and *Sal* of the Body; But while Gods Light ſhone therein they were in equall *accord*, ſo that neither of them might be manifeſted above the other.

102. For, All the deſires in the *Mercury*, *viz:* in the Cold and Hot Fire-wheel, ſtood in the Light and were wholly *enlightened* through and through, and their deſire was a Paradiſe of Joyfulneſſe or the Kingdome of Joy: No enmity of Nature was manifeſt in them.

103. Juſt as God the *Father* is called a fierce wrathfull zealous or Jealous God and a Conſuming Fire, and indeed he is ſo in theſe properties: But in his Light in the Love-deſire, *viz:* in his * *firſt begotten* from Eternity, which is his Beloved Heart, none of them doe become manifeſted or revealed. * Col. 1. 15. 17.

104. According to this Heart he calleth himſelf GOD, for he is in this the GOOD: and according to the Fire, he calleth himſelf *Anger*: and according to the *Deſire* to the Fire-Life, as to the Revelation or Manifeſtation of the Generating, where the free Longing delight introduceth it ſelf out of the Nothing into Somthing, *viz:* into an *Impreſſion* of the Deſire, he maketh the Nature, and the dark World, out of which Properties, *Sulphur Mercury* and *Sal* exiſt.

105. As in our Book of the *Signature of things*, concerning the Originall and Marking, of the ſignification, of all things or Subſtances, is expreſſed largely highly and *intelligibly*: To which for the Readers better underſtanding he is referred, and here I will let it paſſe in brief.

Concerning the Fall of Man.

106.

THe Will-ſpirit of the Soul out of the Fires Property, hath lifted up it ſelf into the *Earthly* deſire, where Evill and Good were in the *Center* of the hiddenneſſe under the Paradiſicall ſource or quality, one among another, but in *equall* accord, and introduced it ſelf, into a deſire of Evill and Good, to manifeſt the ſame in it ſelf.

107. Moreover the *Devill* gave it cauſe to doe ſo, who introduced his deſire or Imagination into the evill part, *viz*: into the fierce wrathfull fiery *Mercury* in its property, wherein the *Poyſon* and Anger-Life ſtandeth; whence the poyſon-Life began to hunger after the Similitude of its property.

† Gen. 2. 17. 108. Then came the *Commandement* of God, and ſaid to the Soul, † *eat not of the Tree of* Vegetation of the *knowledge of Good and Evill, elſe thou dyeſt*, to the holy divine Life, in the pure *Sulphur* and Element of the Subſtance; and *the day that thou wilt eate thereof, thou wilt dye the Death.*

109. For, in the poyſonous *Mercury*, according to the property of the Fathers Anger, was the *dying Life*, which before was not manifeſted or revealed, but through the Devills Imagination became ſtirred, and introduced into the *Deſire* of the Similitude.

110. Thus know, that we have truly and highly apprehended that the Tree of Temptation, is grown up through this power of the hunger after the apprehenſion of Evill and Good, to know it: but yet a man *can* NOT ſay, that it was ANOTHER Tree or Vegetable then the reſt: only the *Earthly* Source or quality in Evill and Good, was manifeſted or revealed in it.

111. In the other Trees and Vegetables, the *holy* Paradiſicall *Mercury* preſſed through all, and the Properties were in equall accord, and the evill of Heat and Cold was not manifeſted; but in this Tree, the properties of Heate and Cold in the poyſonous earthly *Mercury*, were manifeſted.

112. Which the hunger of the Soul cauſed: For the Soul was a *Sparkle* out of the great Omnipotency of God; whence *Chriſt* ſaid to us;

* Math. 21. 21. * *If it would be born, or generated of God again in the Faith; then it might ſay to the Mountaine, lift thy ſelf up, and caſt thy ſelf into the Sea, and it would be done.*

113. How then would it *not*, when it ſtood in the ſtrong Might of God, *be able* to bring forth the Properties in the Tree.

114. To which, the Devill in the Serpents Property laid it ſelf, and

† Gen. 3. 5, 6. perſwaded *Eve*, that † *ſhe ſhould be Wiſe* if ſhe did eat of Evill and Good.

115. Which

115. Which hereafter shall be explained, in the *Question*, * how *The Woman cometh from the Man, and the Man from the Woman.* * 1 Cor. 11. 12 Text. 4. Poynt. 2. Vers. 50. to 72.

116. And by the Fall, we are to understand nothing else, but that the *Earthly* property, which before stood as it were swallowed up in the *Paradise*, manifested it self in the Souls Desire, whence Heat Cold and the poyson Life of all Contrariety and Opposition, took or gat the Dominion in the *Body*: and the fair or bright heavenly and Paradisicall Image disappeared.

117. For, the Soul, as a Fire-Life, generated out of the Fathers Property, went out from the *Element* of Paradise into the Four Elements, and there the Paradisicall *Sulphur* in the holy Element, lost its Life, and the Substance disappeared.

118. And that was a dying of Paradise: the *Soul* dyed to Gods Light, and went into its self-hood into its own propriety. It would be a self-Lord, to know Good and Evill, and *Live* in both; it dyed to God, and awakened upon the Earthly World, and *lived* to the Will of the Devill, *viz*: to the stern Anger of God, in meer Anxiety Lamentation Misery Toyle and necessity; as we poor Children of *Eve* now see and Feel in us.

119. But here I am to informe the Reader, concerning the perfect Creation of Man, and what the errour and *insufficient* understanding, in the *Expositour* of the Poynts of Conclusion, is, in this place, as was above mentioned.

120. I say, the same as he saith in this; That, MAN in his Image, *viz*: in Gods Image, was Created *wholly* perfect, to Eternall Life in Paradise: I say also to the Image of God; it is true as to BOTH: For in the Eternall Image, which was only a shining or Looking-glasse of the Image in the Name, and in the Eternall Birth or Geniture of JESUS or JEHOVA, was, the Image of the *Three Principles*, Created, and Created to the Image or Similitude, according to the *Three* Worlds, as an Image of Gods Substance of all Substances; out of, and in, ALL things or Substances.

121. But as God Ruleth, over and in All, and *no* THING is God, for in his Gloriousnesse he is as a Nothing, and yet is the Life in all; so should this Image stand in the *Resigned* Life of God, as an Instrument of God, in which the Spirit of God doth what HE will.

122. He Created him not a Lord, but a *Servant*, a Lute or Instrument of Musick; I cannot say, that Man was Created out of the Divine Voyce, and out of the *Center* of the Heart of God, as this † *Author* very wrongfully puts himself into the Holy Trinity. † *E. S.*

123. No, No; an Instrument is not the *Master*, the Master cannot make an Instrument wholly like himself: God cannot make *another God wholly* like himself: Out of his Eternall Mystery indeed he can make

* Or in Imitation of his Similitude.

to himself, an *Image* * according to his Likeneſſe, for a Sport of Joy; as a Maſter of Muſick doth an Inſtrument, which yet, maketh ſuch a Melody as the *Maſter* will: but ſuch another Maſter as himſelf is, he maketh not, but only of or out of himſelf.

124. Therefore, ſeeing God is a *Spirit* and *no* Subſtance, alſo *not* Nature; *therefore* Man is not God, but his Life is founded forth out of Gods Life; yet underſtand, out of the THREE Principles.

125. Not that the Life is God himſelf, *elſe*, if it ſhould fall, and become a Devill as *Luciſer* did, then had God become a Devill.

126. The humane Life, is the out-ſpoken Word, in which the ſpeaking Word *inhabiteth*, either in Evill or Good, as the Out-ſpoken Word draweth a Property out of Gods Harmony or Concord into it ſelf; * *As a people are, ſuch a God they have alſo in them*; and yet it is but the ONE only; but he manifeſteth himſelf in ALL and every Life, according to the Lifes Deſire in good or evill.

*2 Sam. 22. 26. 27. Pſal: 17. 25, 26.

127.

Firſt: Therefore the ſtriſe or Controverſie between me and that *Authour*, is this; That he caſts or *Confounds* all one in another, and giveth forth no right or Direct Underſtanding, and ſets himſelf ſo finely as a *Creature* in the holy Trinity, in the *firſt Born* or *begotten* before all Creatures: Therefore he concludeth the Creation in the CHRIST, But he erreth, he ſhould conclude it in JESU or JEHOVAH, in the Eternall Word of the Father, as Saint *John* doth in the Firſt Chapter.

128. He ſhould make for me, *no* Woman of the *Genetrix* of God, wherein Chriſt is borne or generated from Eternity; but he ſhould ſay, out of or according to the Scripture; that the Father generateth the Word; and that the Word is the *Voyce* of God and the Second Perſon in the *Deity*; and that the Holy Spirit goeth forth from the Father, *and* the Sonne.

129. It is not Suppoſition or an *Opinion* that will doe it, and to ſet himſelf up therein as a Fair *Bride*, which yet ſticketh full of Sinnes and *evill* affections; but to humble ones ſelf before God and be ſubmiſſive to him; and not ſay; *Here is the Lord*, viz: the Voyce of the holy Trinity, out of Gods Heart, ſounding; *No*, that we will not grant to this *Authour*: He ſhould continue in the Harmony, and hear what kind of *Note* the Lord, in the Tang of the Harmony, bringeth forth in the Creature; as the Lord Soundeth.

130. And though it had been at the *Beſt*, that likely, the glimps of the Holy Spirit, had permitted it ſelf in his Harmony of his *Tone*, to be heard; yet he ſhould ſay: *Lord* * *I am an unprofitable Servant*: Thou doſt what thou wilt.

*Luke 17. 10.

131. Not

131. Not say, I will, and shall, speak to you, out of Gods Heart, out of the *Voyce* of the Holy *Trinity*, that, hath no *Angel* or *Prophet* done; but they have all of them only said; that the LORD had *laid* his Word in them, to make known to them the *Word* of the *Lord*: For the Prophet saith only, *Thus saith the* LORD; he accounteth himself only an Instrument, to whom is commanded what he shall speak.

132. He saith *not*, I am the Woman, the Bride of the Voyce of God, I will speak in and out of Gods Heart; My Sound is Gods Voyce, but he *beareth* Gods Sound, *in* his own humane Voyce, and the Spirit of God soundeth only *in* the humane Voyce when and how he will; which Man should not *assume* to himself as his proper own; but stand before him *in fear and trembling*; and lend his humane Voyce for an Instrument. Not say, I have *aforehand* apprehended what the Spirit of God will speak, unless he have an *expresse* Command by word of Mouth.

133. The Name JESUS which in the Humanity is also become CHRIST, that standeth *within* in the Holy Trinity; It standeth in its own Principle in the *Birth* or Geniture of the Holy Trinity, and not in the Power or Authority of the *Creature*.

134. Yet *Christ* saith, † *If I Witnesse concerning my Self, my Witnesse is nothing; but it is my Father in me that witnesseth concerning me* * *that I am come forth from God: I am proceeded forth from God and come into the World; again I leave the World and goe to the Father.*

† Joh: 5. 31, 37.
* Joh: 16. 27, 28.

135. He saith *not*; I, that is, in my *humane* self-hood; am the Voyce of God: I speak as God, in and with God, but he said † *The Words which I speak are the Fathers who dwelleth in Me*, that is in the humane self-hood; I doe as the Father Commandeth Me.

† Joh: 14 10.

136. Men should alwayes distinguish the *Humanity* and the Deity, and the humane Will from Gods Will: for, No man can attain Gods Mind or Sence, Thoughts, and Will, in *Self-hood*; Man seeth after or behind the Spirit of God; even *Moses* * *could not see Gods Face* or Countenance, *he must see after*, or † Behind him; *When he did see him, he saw but the Lords Track or footsteps*; How then will this Man, speak in, with and through God; and though the Lord do speak through him, yet he knoweth it not *till he see* and know his Footsteps.

* Exod: 33. 20.
† Exod: 33. 23. Behind him, after he is passed by, that is his back parts.

137. It is therefore a vain enterprise or rashnesse, which, beside is not sufficiently grounded, It is only *intricate* Confusion; he will not be Nature, and yet in Man there can be *no divine* knowledge without Nature.

138. *Nature* is Gods *Revelation* or Manifestation; the humane Spirit is, or is from, the Eternall Nature, understand the Soul; and the outward Spirit is, or is from, the Outward Nature; and yet they are not two Spirits, but they stand in one another in *Three* Degrees, after the kind of the *Three Principles*.

139. And yet all Three are only the *out-spoken* or expressed Word of

of God; the *speaking* remaineth Eternally dwelling in it Selfe; this expressed or Out-spoken Word, may give it self up into Love and Anger; BOTH are *therein*, it CAN alter or *Change* it self in the source or quality: * but the *speaking* Word, which dwelleth in it self IN the Out-spoken or expressed; CAN NOT *alter* it self; for it standeth in the Eternall Birth or Geniture: it is generated, and is become continually generated from Eternity in Eternity.

* Note Note:

140. Man hath it not IN *self-hood*, but IN the *free* Resignation God becometh generated in *him*: Man hath Originall, God hath *none*; God is as to Man, as a Nothing, Man is the Nothings somewhat, *therefore* now the somewhat can *not* comprehend the Nothing.

141. Therefore beware dear Brethren, make not Gods Dear Redeemed Children to Erre, and to become their own *self-Idol-Gods*, it is an abomination in the presence of God.

142. We are indeed his beloved Children, but begotten out of the *Somwhat*, we are *not* the Nothing without or besides all source or quality and Nature; let every one feel in his Bosome, and consider what he is, and not think that he is *wholly* like God, or GOD *himself*.

143. We are indeed the *Manifestation* of God: *viz*: the Instrument of his Harmony: We are his *Pipe* through which he Pipeth; Now there are *Three* sorts of Pipers in us, which Pipe in the Pipe; *viz*: The *Three* sorts of Properties, of the Spirit of Life, out of all the *Three* Principles.

144. When now, will the Pipe know, when Gods Love-Will, will Pipe, or when his Anger-Will, will Pipe? Must it not as a Pipe give the *Mercury* to Good and Evill? It *findeth* it indeed when Gods Love-Will Pipeth; but before-hand it knoweth it *not*.

145. Thus this † Authour should not say; He can Pipe out of the Sound of the Holy *Trinity*, for we understand his Sound that the Tang soundeth out of his *Self-hood*, not out of Gods Love-Voyce; while himself will be the Piper, we hear his Tone *only* as a humane Tone; CHRIST will not receive the honour in the self-hood, therefore, much *lesse* doth it become us.

* E.S.

146.

† E.S. *Secondly*: That the * *Authour* saith; *God* hath created all Heavenly and Earthly Creatures IN *Christ*; this hath no Ground; it is very erroneous and ill applyed; therefore it shall be here better explained and given forth for the better understanding of the Reader: that he may know, how to speak *distinctly* concerning *Christ*, and concerning the Eternall Word of God.

147. It is *not* set down for a *reproach* to the Authour, but for a Direction to the Reader of his writings, that he may not be Lead astray

in

in his writings: Moreover only out of a true *Chriſtian* Love deſire towards all that Love God; alſo *not* thereby to liſt up my ſelfe, and to flye aloft over this Author; but to give forth that underſtanding that God hath given me out of Grace, written for Good Friends upon their frequent deſires and *importunity*.

148.

Thirdly, That the Authour mentioneth, that *he* will Speak and Act through and out of the *Omniſciency*; that a very childe may well underſtand what he meaneth thereby; and that he is not Omniſcient, *elſe* he had known that I would better explain it: He hath no more in his knowledge than a *Creature* hath; but if he hath that which he boaſteth of; *then* let him tell what ſhall be done to Morrow and next day; and what ſhall be done at all times to the *End* of the World.

149. It is written in the Evangeliſts * that *the Son of Man* according to his aſſumed humanity, † *knoweth not the END of the World*, and that this knowledge is only in God, *how* then will *this* Man be Omniſcient?

150. And though he ſhould ſay, he will know it *in Chriſt*; yet I ſay, no: he muſt ſee after or *behinde* the Spirit of Chriſt which is Omniſcient, what and when THAT will know in him.

151. * He is not a Knower of every thing: therefore he is not ſufficiently grounded, but is as a *mixt* confuſion; he ſets himſelf wrongfully in the ſeat of God, for he liveth yet in Evill and Good, and is *Mortall*, which time will ſhew forth.

* *Matth:* 24. 36. *Mark* 13, 32.

† NOTE how the Sonne knoweth not the end of the World.

* This Authour *E. S.*

152.

Fourthly, But that he alſo ſaith, he will anſwer out of all the holy Members [of Chriſts Body]: they are almoſt all againſt him in their Gifts; how then will he ſpeak out of *their* Spirit? It is a vile confuſion; he hath not all Mens Gifts, but only *his own*.

153. I am alſo a Member of *Chriſt*; but do not ſee that he anſwereth out of *me*: In deed he hath *borrowed* from me, but he anſwers not out of my Mind *thoughts* or apprehenſion; I would he would let his borrowing alone, and did not make Confuſion in my Gifts, that he might thereby boaſt himſelf; It would become him better.

154.

Fifthly, Though indeed he ſaith; † He will do this for the ſalvation ſake of all the *Faithfull* Beleevers; yet it is not enough perceptible to me, that he ſeeketh ſuch a thing only, ſeeing he ſets himſelf in *Chriſts* Seat, and ſomewhat elſe may lye behind [the green Leaf].

† *E. S.*

155. Seeing

* *E. S.* 155. Seeing * he saith; God hath brought forth to Light all things, whether they be Heavenly or Earthly, in Christ; and cloatheth himselfe wholly, in Christs Might and Omniscience; therefore it is very considerable to me; especially seeing he ascribes *immortality* to himself, that I should therefore follow and observe Christs Words, *viz*: *If any should come and say he is Christ, we should not beleeve it*, till he demonstrate it in *Power*.

156.

Sixthly, Also, if he be the *Omniscience* of the Holy Trinity, he needs no Litterall Testimony or demonstration, he may shew his Omniscience, in Divine power, as *Christ* did; and then I may better comply with *him* therein.

157.

Seaventhly; But that † he saith; God was *not* manifested or revealed, in the *First Adam*; He *First* manifested himself in CHRIST with the Deity in the Humane property: and so casts away wholly, the first Created Man in his Nature; and bringeth a *totall new* and other Man forth out of *Christ*, which is not at all the *First*, which is wholly wrong and erroneous, and he should demonstrate it by the *Holy Scripture, or else we will not grant it to *this* New Bride.

† *E. S.*

* NOTE.

158. For although the first Man fell *wholly* into *Sinne* as to Body and Soul; yet we should Consider what *Sinne* Is; *viz*: this is Sinne, that he departed or went out from the Order or *Ordinance*, wherein God Created him.

159. He went out of the *Free* Resignation, in which the Name JESUS in the Divine Light was Manifested in him, and manifested in the Flesh, the Anger of God: so that it began to qualifie or *operate*, and took in wholly the *Life* in the Flesh of the three Principles; For, the Souls Will went forth from the Resignation, from the JEHOVA or JESUS, and so the *Substance* also disappeared, wherein JEHOVA was.

160. Thus the Outward Earthly body became *accursed*, that is, the through-pressing power JEHOVA, which before made *Paradise* in the *Flesh*, that departed from the Flesh into it self; and so came the Death and dying into the *Flesh*.

161. For, the Eternall Life, stood in JEHOVA, *viz*: in the Name JESU, wherein man was foreseen before the time of the world, that it would manifest it self *again* in the Humane Soul, and make the disappeared Image of the Divine Substantiality, *living again*, and receive that into

into it self, and would be the CHRIST, *therein*, Else it must follow, that the sinfull Soul, were become *wholly* rejected or cast away.

162. If the *Originall* of the Regenerate Man were wholly strange, what would become of *Job's* word, where he saith, * *I shall see God in this my* Flesh: *and my* Eyes, *and not a stranger, shall see* HIM. * Job 19. 26, 27.

163. No *strange* Man it is, that shall arise from the Dead, but only that which God Created, in *Adam*, in his Image, in which God himself took mercy and compassion on him again, and for that purpose moved the Name JESUS in the humane *property*, which assumed *the Womans Seed* on him, and therein quenched the Anger of God in the Soul, in the *Fathers* Property, with Heavenly Bloud, and became † a Pestilence to the Devils Poyson in the Souliish Property, and a sting of Death to Death, so that *Death* must dye *in his* Death. † Heb: 2. 14.

164. For JESUS, with the CHRIST, brought the Life out of Death and Anger; it is written, * *He is made unto us Righteousnesse and Redemption*; understand, the CHRIST, but he which hath been from Eternity, in Eternall full or Equall Omnipotency, and the Creation of all things, he *cannot be made* to be Righteousnesse, for he is himself the Creator, but this CHRIST, is out of JESU, or JEHOVA, whose out-going is from Eternity, become in our Flesh, *made* to be Righteousnesse and Redemption from the Anger of God. * 1 Cor. 11. 30.

165. Now, that which is *made*, beginneth it self in the *Making*; indeed out of the Eternall; for the Soul hath introduced it self into Time, *viz*: into self-hood, but CHRIST, who out of the Eternity out of the JESU, became born in the Humane Property, he brought it *again* into himselfe into the Eternity out of the Time, *viz*: forth out of the corrupt or perished Source or Quality of the *Mercury*.

166. CHRIST was not in the Person from Eternity, but in the *Power* in the Name JESU, he was from Eternity in the same co-equall Substance with God; and † this strange Bride shall not perswade us that God was not manifested in *Adam*: Indeed not in CHRIST but in JESU, whose *Exit* was from Eternity. † *E. S.*

167. The Soul went forth out of JESU, into own *selfe*-will, but God took mercy and compassion on it, and promised yet once, to move himselfe in Man, with the Name JESU: and in Man to generate the CHRIST out of Gods and Mans Substance.

168. NOT out of *Sinfull* Flesh from the Outward world, but out of the *Divine* Flesh, which in *Adam*, when he entred into the outward Earthly, disappeared and dyed; so that the outward *only hung* to him.

169. For, in the Outward Flesh, was the *Death*; in THAT should Christ break death in Peeces, and New Generate in him, the Whole Man, as God Created him: not introduce a strange one, but to * *heal the broken Reed.* † Isa. 42. 3. *Matth.* 12. 20.

170. As a *Grain* of Seed is sown into the Earth, out of which a fair *Stalk* groweth; with many fruits, where the Essence of the Grain, giveth forth that Stalk, and the † *Shell* or Husk only dyeth; so also in Man the husk of *Sinne* only dyeth; the humane Essence in the Name JESUS in the CHRIST, which became manifested in Man, becometh that very CHRIST, not the King or the *Stock*, but a little Twig or *Branch* out of that very Stock.

† NOTE What Dyeth in Man.

171. *Therefore* this Man cannot perswade us, except he demonstrate it to us, that CHRIST the Expresse Image of God, out of the Stock of the Love his *Mother*, was generated from *Eternity*, and was an Expresse Image of God.

172. But in this he was the Expresse Image of God from Eternity, *viz.* in the *Figure* of Man, in which Figure, God Created Man with beginning and *Creature*, there the Image of the similitude, became *known* in God; and even in the Name JESU, which in this Looking-Glasse of the Expresse Image in the power of JESUS would become a CHRIST.

173. The Life of Christ, began it self with the *second* Moving, when God moved himself according to his *Heart*, in the Humane Property; in the *Eternall seen* similitude of God, in the JESUS, and gat the Name of CHRIST: as a Saviour or *healer* of the Sore: and not from Eternity.

174. For, the similitude of God, which was *Seen* in Gods wisdome from Eternity, and known in the JEHOVA, wherein God created Man, that was before the Times of the world, *without Life* and *Substance*, and was only a Looking-Glasse of the Image, wherein God saw himself, how he *might be* in an Image.

175. But when JEHOVA moved himself in this Image and Similitude, then God manifested his *Life* in this Looking-Glasse in humane Property, then was CHRIST conceived and generated or born: for, according to the *Humanity* he is called CHRIST, *not* according to the *Deity* before all Creatures.

176. According to the Deity, he is called the Eternall *Word* of the Father: for it is written, * *The Word became Flesh*; *Not*, Christ became Flesh; Christ is that simple *Servant* of which God saith in *Esaiah*, *Who is so simple as my servant*: He became the Servant of God, by whom God brake death in Peeces, and destroyed Hell.

* John 1. 14.

† Matth: 25. 64. Mark 14. 62. Acts 7. 55.

177. This Christ is ascended up to Heaven; † *and sitteth at the right hand of God*, as a Prince of God, and beareth the Eternall Name of God, which is there called JESUS or JEHOVA.

178. He is the * *High Priest* that offereth the Sacrifice of Righteousnesse, which availeth before God; but he that offereth, offereth to him, whom he would attone or *Reconcile*; but if he himself be the Creator, he *cannot also* be the Attonement or Reconciliation, but he is † *The Me-*

* Heb: 2. 17.

† 1. Tim: 2. 5.

diator

diator between God and Man, for God hath ſet him up to be a Throne of Grace; but he that is ſet up, is *not* the Throne it ſelf, but he bringeth his Gift, *viz*: the Prize or Spoil which he had gotten in the Battle of Gods Anger, to the *Throne*.

179. There ſay I, Man was *not* at firſt Created in Chriſt, as this * *Author* will have it, but the *ſecond* time he is become generated in Chriſt; The Name Chriſt was IN the Name JESUS, in which Man was Created, whoſe out-going was from Eternity. * *E. S.*

180. They are indeed one, but the Authour bringeth forth ſtrange matters *under* it; a Man cannot admit, that he ſhould *fold up* all Creatures in the Name of CHRIST, and will have the *Redemption* of ALL Creatures in the Name of Chriſt.

181. It looks very ſtrangely and yet a Man may well ſee what he meaneth thereby: *viz*: that HE would be the very ONE only *Chriſt* that men are to *Hear*, as the Word of God whereas yet, when he is at beſt, he is *ſcarce* a little Twigg or Branch on that Tree; not the *Mother* it ſelfe, which hath generated and will generate; I put not my truſt in him; but in the *Firſt* Chriſt, who in JESUS became a CHRIST, whoſe Twig or Branch I *deſire* to be.

182. CHRIST was hidden in JESU, and all powers of the wiſdom lay in the hidden Chriſt, which no *Angels Tongue* can expreſſe, that revealed it ſelf firſt of all, when JEHOVA that is JESUS moved in the humanity, there was CHRIST *firſt* Manifeſted, In the *firſt* *Adam* was JEHOVA Manifeſted, and in the *ſecond* *Adam*, CHRIST, *viz*: † *The Treaſure of the Wiſdome of God.* † Col. 2. 3.

183. The *firſt Adam* was created *Perfect* in JEHOVA, and to Eternall Life, *viz*: in the Eternall *Natural*; but being the Eternall Naturall would not ſtand, then JEHOVA manifeſted *Chriſt* in the Naturall Life, that *Chriſt* might generate and bring *again* the Natural *into* Perfection, thus Chriſt hath with his Birth or Geniture, opened the Treaſures of wiſdom that were in JEHOVA.

184. Yet CHRIST was *hidden* in the Treaſure of wiſdom; but the wiſdom was in JEHOVA in the firſt *Adam* manifeſt; but not after that manner as the Life breaketh the Anger in peeces; for it was not neceſſary, if *Adam* had remained ſtanding; but when he fell, it was neceſſary that this *Form* ſhould become Manifeſt.

185. Even this Form is called CHRIST, and dwelleth in the JEHOVA, for out of the JEHOVA it is become Manifeſted. Therefore being JEHOVA was manifeſt in *Adam*, therefore was God manifeſted in him: elſe it would follow that JEHOVA had Created *Adam* to Sinne, that he might manifeſt the Treaſures of wiſdome in him, which is *Not* ſo; for, God ſo farre as he is called God, *can* NOT Will Evill.

186. But if *Adam* in his Creation be wholly manifested in *Christ*; as this * Authour sets it down: then with his entring into the humanity, nothing New was performed: the Crusher or Bruiser of the Serpent was *first* manifested in the Body or Womb of *Mary*: *Adam* needed him not before the Fall, but after the Fall he needed that. * E. S.

187. This Crusher or Bruiser of the serpent, was CHRIST and no other, he was generated out of IEHOVA, that is, out of IESU, out from Eternity but in the *Humanity*: after the Fall from Eternity, he was in Gods Word, *viz*: in Gods voyce, and in no Image manifested, as this * Author writeth; but after the Fall he became manifested in the Flesh, then he was called CHRIST, as *viz*: a breaker through of death.

188. For from Eternity was no Death, but only a Fire-dying, in which, out of the *dying*, the *holy* Life originateth: but with Sinne it entered into the world into the Flesh; with the Curse *Death* began in the world: with Christ, the Eternall *Life* came again; for he brake death in peeces, and *therefore* he is called Christ; and not in the Creation.

189. In *Christ*, there is Nothing Created, but in *his* power in the speaking Word, all is Created, in which *his* Name is called IEHOVA.

190. In *Christ* man is New born or Regenerated, but not Created into the Image: therefore this † Author erreth where he speaketh of the *Mother* Love of God. † E. S.

191. IEHOVA is the Generator of the Love, and IESUS is IEHOVA who generateth the Love; and CHRIST is become generated out of the Love; in the Humanity: for he was no CHRIST from *Eternity*, but only the Love in IEHOVA in IESU.

192. Sinne caused IEHOVA, that he gave us the CHRIST out of the Love: for in the Eternity will be *no* CHRIST, but * IEHOVA, *all in all*, the whole Humane Tree in IEHOVA. * NOTE

193. Not that the *Person* of *Christ* will Cease to be; only the Killing or Mortifying of Sinne, in which IEHOVA is called CHRIST, is then Ceased: The Creature remaineth; but CHRIST is then the Eternall High-Priest in ALL, and the *Creature* of CHRIST, a *King* of Men.

194.

Now may the Reader Ask, *what is the strife* or controversie *in this place? It is THIS. The* † *Author saith.* † E. S.

12.

CHRIST was the Image of God, and was generated out of the Woman or *Wife* of God, *viz*: out

out of the Divine Voyce and *Mother* of the Love from Eternity, to Gods expreſſe Image. And that God hath viſibly made and Created, *Adam*, and all Heavenly and Earthly Creatures in *this Chriſt*.

13. That God hath been manifeſted *only* in *Chriſt*, and *not* in *Adam*, that *Adam* was Created and Manifeſted IN *Chriſt*; And that in *Chriſt* was only manifeſted the *Treaſure* of wiſdome; and accordingly he hath not at all manifeſted himſelf to *Adam* in the *firſt* Creation; That *Adam* had no divine knowledge, but ſhould have been *obedient* IN *Chriſt*; which he was not, but let the Serpent betray or deceive him, and ſo he followed the *Devill*, and periſhed in *Sinne* with Soul and Body.

14. That then *Chriſt* after this Fall manifeſted himſelf in *him*, and became a Man, and new generated the Humanity, in ALL whatſoever it was inwardly and outwardly; and made it *Wholly to be* Chriſt and God, ſo that this Man *Chriſt*, was in all things or ſubſtances, like God the Holy *Trinity*, in power and ſubſtance.

15. And that all Men who beleeve on *this* Chriſt, do become all like this one only CHRIST: That they inſtantly dye away as to Nature, and they become in Soul and Body *this* one onely CHRIST, who is indeed God and Man in ONE onely Perſon.

16. And like the Holy Trinity, in Will, knowledge, power or vertue, and ſubſtance, and in *all Divine* Properties; Eternal, Unchangeable, Immortal; Perfect, *without* any ONE *Sinful thought*:

as

as we are to be, and must be, Eternally.

17. And in that regard; that, he in Christ is *wholly Perfect* and immortall; and is *changed from Death to* the Eternall *Life* in Christ, in and to all that, whatsoever Man *inwardly* and *Outwardly* is and doth, as to Conversation words and works.

* NOTE And thereby * *Denyeth* the Mortality, and the Resurrection of the Dead; being he saith, that he hath *wholly* put on the Eternall PERFECT Life, Inwardly and Outwardly; and that he is no more what he was after Mans Fall: it is only *altogether* CHRIST in him.

19. Therefore he holdeth himselfe to be *wholly* like God the Eternall One only substance in all things, in knowledge will and deed, *&c.*

195.

† *E.S.* *This is the whole Summe of his Doctrine in* all † *HIS Writings.*

196.

Here followeth * my *Answer* very briefly upon this.

* *J. B.* 197. Man was not from Eternity; only he was a *Shaddow* of an Image, after the manner as God hath known all things from Eternity in his *Wisdome*; he was in the wisdome without Image, not particularly in One place alone, but *every where* all over known by the Spirit of God in the wisdome.

198. Mans Life also was not a Form, but a *Mystery* of the Generating of the Holy Trinity; *viz:* in the out-breathed Longing delight or Lust; which from Eternity in Eternity, impresseth it selfe in the *desire* to the Eternall Nature: which Form is the Eternall *Fiat* in the out-speaking or out-breathing of the Free-Lust or Longing delight, *viz:* of the Nothing.

199. The *Nothing* is GOD, who introduceth himself with the Free-Lust or Longing delight, of the Nothing, into *Desire*; for in the

† NOTE What the Nothing is. †NOTHING is *an Eternall* will *to* Manifestation or *Revelation*; which no Creature Angell or Man can fathom or search out, That very will manifesteth it self with the Eternall Lust or Longing-delight, through the *Desire* in Trinity.

200. The *Will* in the Free-Lust or Longing, is called God, for it is free

from the *Desire*; In the Desire the Will generateth, *viz*: in the Impression of the Desire; *Three Properties*, viz: Darkneſſe, Fire, Light; in which generating the Eternall Voyce exiſteth, which the Will of the Free-Luſt or Longing carryeth along with it.

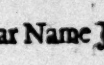
201. This Voyce is Gods *Word*, *viz*: the † *First Born*, without and *before all Creatures*; through which Voyce, the Will in the Impreſſion, generateth the Darkneſſe and Anguiſh, as alſo perceptibility and feeling, *viz*: the eternall Nature: which ſtandeth in a ſpirituall *Sulphur Mercury* and *Sal*, viz: a Similitude and Out breathed Subſtance of the voyce of the Eternall Will of the Abyſſe, *viz*: of God. † Col. 1. 15. 17.

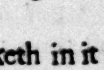
202. The Voyce in the Eternall Will which is a Spirit, is, reſonant, or ſuch a thing as will Sound, *viz*: a *poſſibility* of a Sound, but in it ſelf it is ſtill quiet or ſilent; and the properties of the Impreſſion, *viz*: of Nature; are the *Voyce* of the Wills Inſtrument, through which, Gods Voyce manifeſteth it ſelf.

203. For the Properties have alſo the *Properties* of the Voyce. as a Lute or other Muſicall Inſtrument, hath the Tang in it ſelf, yet there muſt be a *Motion* or elſe it ringeth not.

204. Thus, the eternall Will ſpirit, to the Voyce of the Eternall Sound, is the Lute Player, or *Manifeſter* of the Tang, in Nature; *viz*: in the *Seaven* Properties of the Generating of the Eternall Nature; as in the Book of the *Threefold Life*, alſo in the Book of the *Signature*, and *other Books* of Mine * is written very expreſly at Large. * I. B.

205. Now, out of *this* Voyce of the Eternall Nature, which the Spirit of God with the Eternall Sound or Word of the Eternall Will, *moveth*, and maketh to be generating or Sounding, are all eternall Spirits, as Angels and Souls of Men *Originated*, viz: out of the Center of the Eternall Nature, out of which the Dark-Fire-and-Light-World take their Originall from Eternity, out of *which*, Joy and Sorrow, Pain and Source or Torment, originate, each in ITS property in the Generating of the SEAVEN properties of all Subſtances or Things.

206. And in this Place, where the *Eternall Sound* or Divine Voyce through the Free-Will of the Abyſſe becometh alwayes continually generated: originateth the highly Dear Name JEHOVA, as an  , A. O. V. being the Character of the Holy Trinity, which with the right feeme ſtandeth thus יהוה JEHOVAH.

207. The A is the Eternall beginning or Manifeſtation of the *Nothing*, viz: of the Abyſſe, and maketh in it ſelf an  , That is, *Beginning* and *Spirit*, and with the Luſt or Longing Cloſeth in it ſelf the O, that is the *Center* of the Deity, and ſtandeth between A

and

and V; and V is the Spirits *Character*, which in the Outgoing from the A and O is an S *viz:* a △ Fire of the Light-Flame, and ſtandeth with its right *Character* and Word, thus ש that is ESCH. by which the *Hebrews*, with ſuch a Word, as there ſtandeth, underſtand, *viz:* the *underſtanding* Spirit, which generateth it ſelf, and eternally goeth forth out of the A and O, and hath in it ſelf, the Fire and Light.

208. *Viz:* The Property of the free-Luſt or Longing without ſource or Torment, and the property of Nature, in all the *Seaven* Formes of the generating, *viz:* a Fire- and Light-Flame, which in all things, whether it be in Darkneſſe, *viz:* in the Cold of the Impreſſion, or in the *Sulphur* to the Fire, or in the Fire, in every thing of any property, CAN be, as it will.

209. In this place; the eternall Voyce, where the Fire in the deſire of the Impreſſion, and the Light in the Free-Luſt or Longing, *viz:* in the Will to Manifeſtation, eternally *generateth* it ſelf through the Fire; the Dear Name JESUS originateth it ſelf, and is, the *humility*, or Love, *viz:* the Lights Deſire or Property, in the Divine Voyce in the eternall Sound, *viz:* an eternall Luſt-Longing, or Power of the *Deity*.

210. In this *Birth* or geniture, now there is no other originating of any other Spirit at ALL, neither can there any other ſimilitude or Image more at *All* be generated out of this *holineſſe* or Voyce of God:

* Exod. 20, 4. For God ſaid to *Moſes*, * *Thou ſhalt make to thy ſelf no* Similitude *of a God, for nothing can be like him:* He hath alſo Created or generated no Image in himſelf, that could be like, comparable, or Conſormable, to this JEHOVA in Trinity.

211. For, he is ONE only Spirit, and is in all things or Subſtances, HOW he will; He is the *potentiality* of ALL things.

† *E. S.* 212. He hath generated no expreſſe Image from Eternity, in the Mother of the Love, as this † Authour Conceiteth, but in his Voyce, *viz:* in the *Eternall Word*, were all things, which the Word through the Impreſſion or generating of the eternall Nature and properties hath Manifeſted, and through the Impreſſion which is the *Fiat*, hath Created them, and in the *Deſire* of the *Fiat*, introduced them into Subſtance.

213. There was no CHRIST *here*, in which the Sound or Voyce of God, hath manifeſted all things; but his out-breathing of the Will in the Voyce, *was* the eternall Wiſdome, *viz:* the Glance of his *Glory*, which God out of his Voyce, eternally generated, *in which* the Spirit

of

of God hath seen all things from Eternity, and through the Impression of the Desire *in verbo Fiat*, in the word *Fiat*, Created.

214. Not in the Holy Trinity in JEHOVA, but with the Will of JEHOVA, *viz*: with the Voyce of the Word in the Impression of Nature, which in the Eternity is *only* a Spirit: but with the Moving of God, in the beginning of the Creation of this World, is in the *Spirit* become a Substance, *viz*: an own self *Principle*.

215. Man is not become Created and Manifested in CHRIST, without the Divine Manifestation in him, CHRIST was yet in JEHOVA *viz*: hidden in JESU in the out-speaking Word, as a *Power* of the Deity.

216. JEHOVA, that is, *God*, hath moved himself, in the JESU, *viz*: in the Lust or Longing of the eternall Desire, *viz*: with Gods *Heart*, and generated and Manifested CHRIST in the Humanity, as a Treasure of Divine *Power* and Wisdome.

217. For *Mary* said *to the Angel Gabriel*, to the Prince of Gods Wonders, when he brought her the Message, that she should be impregnate or *conceive with Child*: * *How should that come to passe, for I have known no Man? The Angel said, the Holy Spirit will come upon thee; and the Power of the Most High, will overshadow thee,* † *thou shalt be* impregnate *with Child and* generate or *beare a Sonne, whose Name thou shalt call JESUS, he will be great, and be called the Sonne of the Most High, whose outgoing hath been from Eternity.*

* Luk. 1. 34, 35.

† Luk: 1. 31, 32, 33.

218. This was the Originall of CHRIST, in the eternall Word, in the *Power* of the Most High of all, which hath moved it self, and out of and in the JESU, *viz*: in the desire of the Divine Love, generated the CHRIST, *viz*: the Champion in the Battle between Gods Love and Anger: Not so, as that the *power* of CHRIST was not from eternity in the Word: It was indeed, but not manifested in such a property, as a *Breaker* of Death in pieces.

219. God generated to himself, the breaker of Death in peeces out of the Fountain of His *Self hood*: For in the Creation there was no Death, so there was also no breaker of Death in peeces, * *With Sinne came Death into the World*, and through the Breaker in pieces of Death, it came out of the World again.

* Rom. 5. 12.

220. In *Adam* was JEHOVA; the great All-being All-substantiall God, manifested, but not in the Forme of the breaker of Death, but in the Power of his Spirit according to Love and Anger, according to the property of the *Fiat*, viz: through the glimps of the *Treasure* of the Fire and Light; as an expresse Image of God.

221. *Adam*, was not God himself, he was not Created in the Trinity in JEHOVA, as a Self-subsisting God: as this * Authour writeth, he was made an expresse Image of God in CHRIST, visible and Manifest but without *Divine* Knowledge: and that God first Manifested the Treasure of his Wisdome in *Adam* when Christ became Man?

* *E. S.*

222. No! God, Created *Adam* to the Eternall Life in Paradiſe, with Paradiſicall ſource or quality and Perfection; he forbade him to eate of the ſource or quality Evill and Good; he Created a Perfect expreſſe Image, in the Looking-Glaſſe of the Eternall *ſeen* Image without Subſtance; The Power JEHOVA, *viz:* Gods, the Fathers Love, throughly enlightened him, as the Sun through-enlighteneth the whole World.

223. The *Divine* Sun ſhone through and through *Adam* in his heavenly ſubſtantiality, *viz:* in the pure Element: and outwardly the *Outward* Sun enlightened him, neither Heat nor Cold, touched him, for he ſtood in equall Harmony or accord in them: the Pure Element held the Four Elements ſwallowed up and *Captive* in it ſelf, as the *Day the Night*; and this Man ſhall not perſwade me, that God was *not* manifeſted in *Adam*, he is indeed manifeſted in all things, but according to *every things Property*.

224. In the Property, as *Adam* was Created, God was manifeſted in him, but when he Manifeſted the *Center* of the Anger in him, then God put enmity againſt the Evill and manifeſted the Serpent Cruſher or Bruiſer in Man, which before, without Sinne, was hidden in Gods Power, and was in the Divine *Unity* in the Love of God, in JESU: Thus this Cruſher or Bruiſer of the Serpent became ſet as a Mark or Limit to Man, into which he ſhould turn in his Deſire.

225. Not that Man ſhould become the JESUS, or a God, but that we ſhould carry our Faith into him, and in our Deſire receive into us the CHRIST, who hath broken Death in pieces, that he may make our Soul and the faded Image in *Adam*, living the Divine Life, in himſelf.

226. For, in JESU, the Eternall Sun ſhineth forth through the CHRIST: JESUS is JEHOVA, that is God; and *Chriſt* is the *Mediatour* between Gods Love and Anger.

227. *To* CHRIST *is all Power given* from JEHOVA, or JESUS: JESUS hath *given* the divine power to CHRIST, not that CHRIST ſhould bear the Power or Anthority to or *for himſelf*, but GOD who is a Spirit, he uſeth the *Chriſt* for an Inſtrument, whereby he takes away the Power and Authority, from the *Anger*: JESUS is the Power or vertue of CHRIST, which giveth the CHRIST the power or authority: For * *in own ſelf* authority, CHRIST *did Nothing* upon Earth; for he ſaid at the Croſſe when the *Jewes* Hung him upon it; † *Father forgive them, for they know not what they do.*

* Joh. 8. 28.

† Luk. 23. 34.

* Joh. 11. 41, 42. 228. And when he raiſed *Lazarus* up, he ſaid, * *Father hear me; yet I know that thou hearеſt me always.* And *David* ſaid in Spirit: † *He hath ſet the Lord before him, therefore ſhall I reſt ſecure*; there he meaneth CHRIST, that he had ſet before him the JESUS or JEHOVA, wherein CHRIST reſteth.

† Pſal. 16. 8, 9.

229. Now *Chriſt* is a *Regenerator* or Reflorer of that which is Loſt;

Loſt; he is not come for the ſake of the Earthly Man; that he ſhould keep THAT in its Dominion, but that he might regenerate that, in *Adam*, which when he awakened to ſinne, diſappeared and dyed; concerning which God ſaith, * *That Day thou wilt eate of the Tree of Good and Evill, thou ſhalt dye the Death*; he dyed to the Divine World, and awakened to the Outward-World, *viz:* to the *Sinne-Houſe*, full of Miſery and *Ever* dying ſource or quality. * Gen: 2. 17.

230. He would not generate the Sinne-Life, anew; for he dyed away in his Body of OUR Sinnes-Life (which in the Regiment or Dominion of the Four Elements, was exiſted with the Sinne in *Adam*) and brought our true Life of the pure Element aloft again; *his death* was our Life; The Four Elements held us Captive in the Anger, but he brought our Life of the Four Elements *through Death* forth in the Element again, and made for us in the humane Life, a path or *Way*, to heaven again.

231. Now we muſt follow after him, and alſo dye away from the Life of the *Four* Elements aforehand; yet firſt of all receive *Chriſt* in us, who introduceth us through the Death of our Dying, into his Way or Path, through Death into the *pure* Element.

232. This *outward* Viſible Body, cannot inherite the Element of God, unleſſe he break that in pieces aforehand; but if we have *put on* CHRIST in the Faiths Deſire; he introduceth our Lifes Eſſence into himſelf into his Myſtery, *viz:* into his *Reſt* in the *Grave*.

233. Concerning which *David* ſaith, † *He ſhould reſt ſecure*; for the Lord was ſet before him in *Chriſt*, in whoſe Protection he reſted in *Chriſt*, viz: in the Limit or Mark of the Covenant, in the Looking-Glaſſe of *Chriſt*, which God ſet before him, in the Covenant of the Circumciſion, and in the Sacrifices, as it Chriſt were therein; for he had Promiſed *Chriſt* therein, till the fullfilling in the Fleſh, came. † Pſal. 16. 8, 9.

234. Therefore ſhall not this * *Author* perſwade us, That the Earthly Man in Sinne without the *breaking* of the outward Life, doth *wholly* put on *Chriſt*, inwardly and outwardly; and that the *ſinfull* outward Nature, when Man entereth into Repentance, doth wholly dye, and *Chriſt* alone awake or ariſe, and become generated inwardly and outwardly in Man. * *E. S.*

235. No! *Chriſt* is come to heal the Soar which *Adam* made, when he inſtantly dyed to the Kingdome of Heaven, in the *Sinne-Bit*, *viz:* to awaken or raiſe up, the inward Man which diſappeared in *Adam*, and new generate it in him in his power; and introduce, the poore Soul again into a Divine Will, and give it the Noble *Jewell* of the Holy Spirit again.

236. And continually Crush or bruise the head of the Anger and falsehood of the Old Serpent, dwelling with its Will in the *outward* Flesh: also continually slay the earthly Will, till the earthly *Adam* dye, altogether consume, and enter into its Mystery in which God Created it, to the Judgment of God, there shall that give its *Mystery* to the * *outward* Image *again*, *viz*: the Third Principle, and the whole Man, as God Created him in *Adam*, shall stand forth in CHRISTS Property and power again: and live again in JEHOVA's Light and Power.

* NOTE when Christ will deliver up the Kingdome.

237. For, when Christ hath finished all, * *Then shall he deliver up the Kingdome* in the Regeneration, *to his Father again*, † *and God shall be ALL in ALL*; as he was before the Times of the World.

† 1 Cor. 15.24.

238. The * Authour erreth in this, that he conceiteth, That the Man who turneth himself to CHRIST *wholly* puts on *Christ* inwardly and outwardly; and becometh *wholly* CHRIST; and that the Nature of the Properties dyeth away: There is no ground for this: Christs Flesh became conceived in the Power of the *Holy* Spirit in *Maryes Essence*; but our evill Flesh, we receive from *Adams* sinfull Male or *Masculine* Seed, in the Power or vertue of the *two Tinctures* of the Man and of the Woman.

* *E. S.*

† Joh. 3. 6. * 1 Cor. 15.50. † Joh. 6. 63.

239. *Christ* saith; † *That which is born of Flesh, is flesh; but that which is born of the Spirit, that is Spirit*; * *Flesh and Bloud shall not inherit the Kingdome of Heaven*; † *The Spirit is the Life, the Flesh profiteth nothing*, it shall putrifie or rot and enter into its first Substance.

240. The Spirituall Man, according to the Kingdome of God, which dyed in *Adam*, but in the *Repentant* Sinner is regenerated in Christ, that dwelleth in Heaven, as St. *Paul* saith, * *Our conversation is in Heaven, from whence we expect the Saviour* CHRIST, † *who is the Life.*

* Phil. 3. 20. † Joh. 11. 25. Ch. 14. 6.

241. His *Mystery*, wherein the earthly Flesh of Sinne dwelleth, that passeth into the beginning, and expecteth the Saviour JESUS CHRIST, to the Resurrection and Restoration into Life.

This is my apprehension, and knowledge.

242. I say *not*, that a Man in *this* Flesh is Perfect, and doth put on Christ *outwardly*; but the Mystery, *viz*: the Quintessence putteth on Christ to the Resurrection of the Dead: and the Soul in the heavenly substantiality according to Christs true heavenly Corporeity, awakeneth or ariseth as to ITS *Substance* which it had, but dyed in *Adam*.

* NOTE to whom Christ gives his Body & Bloud.

243. *Christ* giveth US his * *Body to Eate, and his Bloud to drink*, but NOT to the Man of Sinne, but to the Man *in* CHRIST new Born to Life, *viz*: that from the Divine Worlds Substance, to the Paradisicall Man, which hath a *Heavenly* Mouth to partake with.

244. For, Christ dwelleth in Heaven, and feedeth us with his Body and Bloud in the Heaven; this Heaven is IN Man, and not in the Four Elements as to their Operation; but in the pure Element, Christ feedeth the

the Body of *his Similitude*, viz: the *Soul* and the *heavenly* Part in the New born Man.

245. *Adam* eateth of the four Elements, and is fed with evill and good; *Adam* the outward Fleſh Man, ſinneth; the inward Man willeth not the Sinne: Therefore ſaith *Paul*, * *Now if I ſinne, it is not I that doe it, but it is the ſinfull* Deſire *which dwelleth in the fleſh*: *Now therefore with my Mind I ſerve God, and with the fleſh, the Law of ſinne; for I doe that which I would not; but if I now doe it, it is not I that do it, but ſinne in the fleſh.* * Rom. 7. from 17. to 24.

246.

Therefore, let the Chriſtian Reader that loveth Truth, be warned, according to my very good *bounden* Duty and Love-Will, not to eſteem himſelf *Perfect*, and to ſet himſelf in the Omnipotent Power or vertue of God; in the Omniſcience, and to ſay, He is *without ſinne* and *cannot ſinne.*

247.

O, alaſſe, the Poor Captive Soul in *ſinfull* fleſh, can dayly Sinne; for * *The Righteous falleth ſeaven times a Day*; Alſo, † *Before thee no Living Man is Righteous, if thou wilt impute ſinne*; * and *he that ſaith he hath no ſinne, is a Lyar*, ſaith Saint *John.* * Prov: 24. 16. † Pſal. 143. 2. * 1 Joh. 1. 8.

248.

† This Authour, erreth in almoſt all the higheſt Articles of Faith, I therefore admoniſh you all, wiſely to conſider; Pray to God for *underſtanding*, and continue in true Reſignation and Humility before God; and continually pray to God according to the Doctrine of Chriſt: * *Forgive us our Sinnes.* † *E. S.* * Luk. 11. 4.

249.

† This Man will be *without* Guilt or fault: he ſaith, he is dead in Chriſt to the Guiltineſſe; and if it were at the *beſt* with him, yet there lyeth the Guilt ſtill in *Adams* ſinfull fleſh; which according to Chriſts Doctrine, *ſhall* not, *may* not, *can* not, inherit the Kingdome of Heaven: * NOT the *Husk* of *Sinne*, but the *Myſterie*, ſhall remain for Ever. † *E. S.* * NOTE

Thus

THus is the true underſtanding upon the Text, 1 *Timothy*. 3. 16. ſufficiently explained *already*; alſo the *Expoſitors* erroneous Meaning Diſcovered: but yet I will ſet down his *own words* here following for the Reader to Ponder.

The Second Text.

1 Tim. 3. 16.

The Myſterie of Godlineſſe is apparently great; God is manifeſted in the Fleſh firſt in Adam.

The *Explainers *Expoſition.* *E. S.

1.

WHich Text as alſo the whole Epiſtle and ALL *Writings* of the Holy Apoſtles and Prophets, when they illuſtrate and ſpeak of the apparent *Revelation* and great Myſtery of God, can or may no way with Truth be underſtood, applyed, or ſignified, Concerning the *Firſt* created *Adam.*

2. Seeing God, in and with this holy Name, the *whole* holy Trinity, the whole Divine *fullneſſe*; from the leaſt to the greateſt, with his holy, Divine, *Saving*, apparent Revealed, Great Myſtery, was *not at all* manifeſted in *Adam* before the Fall; or *appeared* in him; much leſſe with his Divine fullneſſe, hath wrought livingly powerfully and actively, IN *him*, or dwelt or been *implanted*: but *Once* and only in Chriſt the *firſt born of God before all creatures.*

3. Which

3. Which revealed great Mistery, with the whole Divine fullnesse, afterwards *in its appointed Time*, in the assuming of our humane Body, and Soul, Flesh and Bloud, in the Flesh of Christ became knowne and Manifested; whence * *this* Text, according to your *Scripture* signification, in Eternity cannot be severed; or the † *first*, secluded from the Created *Adam*, but the *second* viz: the Justification in the Spirit, following according to your Meaning, is to be understood *only* in *Christ*: but * *both* belong only and alone to the Regeneration of Christ, and of ALL his holy Members *in the flesh*.

* This second Text, 1 Tim. 3. 16.

† The first Text, Gen. 1. 17.

* The two former Texts.

4. As indeed according to your visible Explanation, in the Letter, not only the *flesh* of the Created *Adam*, but the *whole* Person Body and Soul, the Totall Soul-Man which is created in the Naturall Life; hath *sinned*, and through the Fall come into Eternall *Perdition*.

5. Whence the Justification and Regeneration through God, the Lord; who is the Spirit in *Christ*, yea *Christ* the highly praised God himself, is *appropriated* to all the faithfull and Elect new Creatures, and Imaged or *Represented* and United in the Faith.

6. Through which highly praised Triune God CHRIST JESUS, the Expresse Image of the totall holy perfect Divine Triunity, all Elect, rightly, Beleeving, in with and through himself, are GLORIFIED in his Expresse Image, and brought from one Glory to another; as by him the Lord, and Triune God himself, who is the Lord the Spirit.

7. As

7. As, really, the Juſtification cannot be applyed and explained concerning God and Chriſt, *without* the Regeneration and *union* of Body and Soul, of the whole humane viſible and palpable Perſon, who is the Eternal *Righteouſneſs* it ſelf; but concerning the converted and redeemed whole humane Perſon in ONE Body, concerning Body and Soul, and not concerning the Fleſh *alone*, which without Soul and the inbreathed breath of God, is nothing but *Duſt* and *Aſhes*, according to the Teſtimony of Scripture in Many places and Texts. Thus far *Eſaiah Stiefel.*

* *J. B.* * My *Anſwer* upon this.

I.

LEt the Chriſtian Reader but look this Author Rightly into his heart: and conſider what he *ſeeks* under this deſcription: where he ſaith, God hath created ALL *things* in *Chriſt*, as alſo created and made Man viſible in *him*: but wholly *without* divine manifeſtation and knowledge; ſo that God with his Myſtery in the leaſt was *not* manifeſted in *Adam*: whereas yet the Spirit of God did breath into him the *living* Breath: whence Man became a living Soul.

2. Alſo how this Authour ſpeaks quite *againſt* himſelfe; for he acknowledgeth in many places; That God did breath into Man a powerfull living Spirit-Life, out of the Divine underſtanding and Mouth; in *which* Man was the Image of God.

3. Now if the Spirit of God did breath into him *his* Breath, viz: the living underſtanding Soul, how then was not God manifeſted in Man? But he muſt do it for another cauſe, that *thereby* he might give forth or profeſſe himſelf wholly & *altogether* to be God: for he ſets it down thus, That God Created and made *Adam* viſible in Chriſt and not further manifeſted himſelf in *Adam*,

Adam, but only in *Chriſt*; and ſo Created *Adam* onely to and for the Naturall Life, and he underſtandeth properly under it, only that he ſhould or muſt Fall: For if he had no Divine knowledge and if God had never been manifeſted in him, then the Devill might *eaſily* have got the Game of him.

4. This * Authour underſtandeth it thus; that God *might* have cauſe to bring forth the hidden Treaſure of the Divine wiſdome the *Second* Time in *Chriſt*, and manifeſt himſelf in Chriſt in the Humane Property; and new Regenerate Man *totally* in the Treaſure of his Divine wiſdome, ſo that Man is *wholly Chriſt*; out of which he frameth to himſelf ſuch a thought, that HE *himſelf* is *Chriſt*. * *E. S.*

5. And *this* muſt help him to it, and be the ground and Corner ſtone thereof; That God did Create and make Man viſible the *Firſt* Time in *Chriſt*; and is now the *Second* Time *wholly* new generated in *Chriſt*.

6. From this now it followeth, ſeeing *Chriſt* manifeſted himſelf the *Second* time in the Fleſh, and manifeſted the Soul and Body of Man in him, with the WHOLE *fullneſſe* of the Deity: that MAN is TOTALLY God and *Chriſt*: and ſo + HE cannot fail of his purpoſe.

7. For, if, in CHRIST, he be come to be viſible, as to this world in *Adam*, and that *Chriſt* as God, the *ſecond* time manifeſt himſelf *wholly* in him, with the fulneſſe of the Deity inwardly and outwardly in the totall humane Property, ſo that God and Man is *totally* one, then it *cannot* fail him, but that, Man muſt be God. † *E. S.*

8. Now underſtand this Authours confuſedneſſe or intricacy: Firſt he ſaith, God Created and made Man manifeſt in his Image, that is, in *Chriſts* Eternall Image: which is the Authours Corner-ſtone, but altogether erroneous and not right: CHRIST in JEHOVA in IESU from Eternity, was *no* Image of the Deity, and even NO *Chriſt*: The *firſt begotten* or born of the Father *before all Creatures* from Eternity, is Gods Heart, Voyce, Word or Manifeſtation of the Divine Mouth; the *Scripture* underſtandeth *no* other Image.

9. The Man *Adam*, became *not* created and manifested in *Christs* Image, but in his own Image, which God had seen from Eternity in his wisdome in the out-spoken word: he can shew us *no* other.

10. God created Man in his Image, and to the Image of God; it stands not written, of *Christ*, but of God: to the Image, he became created to substance: and IN the Image he became created in his own Image from Eternity known by the Spirit of God.

† He was Created into an Image, not into a God.

11. *Not* † to A God, but * to *a Similitude* of God: as *Moses* saith, *God Created Man according to his Similitude*; Also *Let us make Man a Similitude according to us*, that the Spirit of God may behold it self in a Similitude; and might Melodise with himself.

* Gen: 1. 26. Chap: 5. 1. James 3. 9.

12. And *therefore* he breathed into him, the Breath, out of his Sound of all his Substance, out of all the THREE Principles, *viz*: a Tang and Voyce of his Instrument, *viz*: a Harmony of God, upon which the Spirit of God would *melodise*, and take pleasure in the Tang of the out-spoken *Mercury* or Word in the Humane Sound, and with this *Instrument* Govern all whatsoever is and liveth in the world, and so manifest himself in this humane Sound in Mans voyce; and ride upon the wings of Mans Spirit; as *David* saith † *The Lord rideth upon the wings of the Wind.*

† Psal: 104. 3.

13. In this respect his Corner-stone upon which he buildeth is erroneous, and *not* rightly *understood*. If *Adam* had continued in Gods Harmony, there had *needed* no Christ in Man, for the Power of the Serpent Crusher or Bruiser, to be the Christ, was hidden in the Word of Gods voyce, and manifested in *no* Image.

14. God also took not his Love to himself for a wife, *in that* he would generate an Image to himself; He himself generateth the Love; the Love, is IESUS or IEHOVA: *viz*: the Second Principle or the Second Person in the Deity.

15. When the fair Harmony in *Adam* became poysoned by the Devill, so that the Souls Will-Spirit, which should have been *wholly* resigned into Gods Love-voyce; went forth out of GODS *Harmony* and Tang into the *Harmony* of the DEVIL and all Evill or Malice, then the true Divine Lute-player departed from him: For *Adams* Spirit went out from him.

16. Now if *Adam* had been created and brought forth wholly in Christs Image and had been *standing* in the Harmony of Christ; then were the Image of Eternity which God, (as this * Authour conceiteth) Generated in his Love-Mother from Eternity in *him*, *destroyed*; and had suffered it self to be overpowered by the Devill, and *then* were the Devill stronger than God, seeing he had destroyed *Christs* Image.

* *C. S.*

17, O, how were it possible that any thing should perish that were brought

brought forth onely and *solely*, out of the Image and will of the *Love* of God: *then* must GOD perish.

18. And though he would say, the Body *over-loaded* or overswayed the Soul, yet the Soul was breathed into Man out of the Mouth of God out of the *Holy* Spirit: also it were much, that God would Introduce an Earthly Man into the Image of the *holinesse* of God, *viz*: into CHRIST, who was generated in the voyce of the Mother, of the *Love*, from Eternity out of *God*, (as he saith,) So he would indeed have had Divine holy Substance, which the *Debill* had not been able to Sift.

19. I beleeve we shall here leave the Author to his Conceit: and must Say; That God hath Created Man IN his own Image known of God, without Substance into a *Substance* and Image, according to Gods outspoken and Created Substance: as *Moses* saith; * *To be Lord over all Creatures upon the Earth*: we shall *not dare* to set him into the Seat of the Deity. * Gen: 1. 26.

20. The Omniscience of MAN, was never at all; nor in Eternity ever will be; for indeed no *Throne* Angell is Omniscient: but all is indeed under God and a *work* of his Hands.

21. When God manifested himself in and with the Serpent Crusher or Bruiser, he said, Iohn 3. † *None goeth to Heaven but the Son of Man who is come from Heaven, and who is in Heaven.* It is an empty or void Point, which the *Authour* mentioneth, that Christ hath manifested himselfe in a *totall* pure Virgin immaculate or without blemish, and Sinne. † John 3. 13.

22. He said he was come from HEAVEN, and NOT out of his Image which perished: as this Authour conceiteth, and yet became Man, in *Maryes* right humane Essence.

23. Of which this Authour as is to be observed, in his Omniscience and Deity, knoweth nothing at all: O that he would learn *before-hand* the Theosophick A. B. C. in the School of the Holy Spirit, e're he give himself forth, or professeth himself to be holy and Omniscient, and were a while under Gods Harmony; e're he would himself be Gods *Luteniſt*. There is for certain a *Luciferian* Pride, under it.

24. Observe, loving Brother; he cometh in Christs Name, and wholly in his person; try him: Christ is gone to Heaven, this is but a confused Man; MARY was the daughter of *Joachim* and *Anna* according to Flesh Soul and Spirit, * *shut up under the Law of Sinne*, and under the Fall of *Adam* and *Eve*. * Rom: 3. 9. Gal: 3. 22.

25. But in HER was the Limit or Mark of the Covenant, which God had promised in Paradise; understand in the faded Image of the heavenly substantiality; in which *Adam* dyed to the Kingdom of Heaven: that can receive NO Sinne, for the *Heaven* of God is subjected under no Sinne.

26. When *Lucifer* periſhed in his Creature, the Heaven *ſpewed him out from* it ſelf; The true Soul of *Adam*, was the Life in the Heavenly Subſtantiality; but when the Souls Will, entred into the Earthly Subſtance, *viz:* into Evill and Good, into Heat and Cold, *viz:* into the *Center* of Nature, after ſutlety and *cunning* then faded his heavenly ſubſtance wherein Gods Light ſhone; and Gods Light remained ſtanding in its ſelfe in *its* Principle.

27. This Gods Love-Will *Lamented*, that its ſimilitude periſhed, and promiſed *Adam* the Cruſher or Bruiſer of the Serpent out of the Seed of the Woman: which had with the Limit or Mark of the Covenant, here ſtuck or ſet it ſelfe in MARY.

28. Not in the *ſinfull* Fleſh of *Mary*, but in the faded Image, which JESUS, by his entrance, would move, and move himſelf in the Limit or Mark of the Covenant, and open the CHRIST, *viz:* a *New* Life out of himſelf, and out of this Limit or Mark of the Covenant, of Promiſe, in the faded Seed of *Mary*.

29. So that the faded Subſtance in the power of the moving of JESUS, in that this JESUS with his moving, moved the divine wiſdome and hidden power in it, and gave this *hidden Seed* for a Life; might become manifeſt, and in *Chriſt* living again: who was God and MAN in ONE Perſon; to whom the *outward* Kingdome of our Fleſh in the ſeed of MARY hung.

† NOTE In what CHRIST took upon him our Sinnes.

30. WHEREIN † he took upon him our Sins and Infirmities, upon his Shoulders: and *quenched* them with the bloud of the now preſent New-borne heavenly Subſtantiality, with the true Womans Seed, and drowned the fierce wrath which became manifeſted in the *center* of Nature in the Souliſh Property together with the diſobedient Will, and introduced it again into Gods Will.

31. And in this, that God moved himſelfe in the Seed of *Mary*, in the ſhut up hiddenneſſe of the Humanity, and manifeſted himſelf with his Love, and conceived CHRIST in the Faded or diſappeared Seed, *viz:* the Eternall Life in the ſtill death, * *Therefore* is *Mary* become the bleſſed of all women.

* NOTE why *Mary* is the bleſſed of all Women.

32. For, that happened to *None*, that God had moved himſelf in *their* right *Seed*, that dyed and diſappeared in *Adam*; For here came the firſt Image; again, which *Adam* was, in the Creation; and God now gave to *this Image*, which could not ſtand but dyed, in *Adam*, this Serpent Cruſher or Bruiſer, out of JESUS or JEHOVA, for an aſſiſtant, that ſhould Help the *Soul* to over-power the Anger of God, and the Devill.

33. JESUS hath with this CHRIST, which he manifeſted out of his moving in the Seed of *Mary*, and gave Life to the Seed; not received the *outward ſinfull* Seed of *Mary* into the Deity; ſo that God is become manifeſted in the outward Seed of *Mary*.

34. This proves it ſelf in Chriſts *Perſon*, that he on Earth, in form or Shape, condition and *Outward* Converſation and Fleſh; was *like US*;

for

for the outward Flesh was mortall: *wherein* he also slew death: He took only the Inward Seed, *viz*: the disappeared, which dyed in *Adam*, wherein Gods Light shined.

35. And in the JESUS, *viz*: in Gods Love and wisdome; he manifested the divine power and strength; *wherewith* he would overcome the Anger of the Father, and *transmute* or change IT into the divine Kingdome of Joy.

36. But the Soulish and *outward* Fleshly Seed of *Mary*, Wherein *Sinne* was, *hung* to the inward disappeared Seed, These *mix* not themselves, also they are not sundred: but as God dwelleth in the world, and yet the World is not God; a Principle severeth them; and as God with his Anger, dwelleth in the Creature, and yet also in the *hiddennesse*,* with the *Love* among the *Anger*; and yet, the Anger receiveth *not* the Love.

*Note, How in Eternity the Love is among the Anger.

37. For, I can say, that God dwelleth with the Love in the Devil, but the Devil cannot *receive it*, the Love is his Enemy, as the water is the Fires Enemy, and yet the Fire dwelleth in the *Originall* in the water; so God dwelleth in all things, but the thing is not *capable* of his Love, so also the Earthly Seed of *Mary*, wherein Sinne was, was not capable of the Deity; but it *hung* as another Principle, to the Inward Seed in which God manifested himself.

38. The *Inner Man* which now became Christ, THAT took our Sinne upon it self, and hung the Body, upon which he had *Laid Mans* Sinne, *on the Crosse*, as a *Curse* of God: For there hung the *first Adam* which God cursed for the sake of Sinne, on the Crosse with the curse of Sinne, and dyed to Sinne on the Crosse; and in his dying he shed the Bloud of the holy man in Christ, into the *Mystery* of the Soul, and of the *Outward Man* wherein Death was.

39. For, the holy Bloud was conceived in the *Holy* Spirit, and was immortall, it was conceived IN the water of the Eternall Life, in the *Tincture of* Gods Light in his sweet Love: and had resolved it self *into*, and appropriated it self with, the Bloud of the disappeared Image.

40. Now when this Bloud fell together, into Death, then Death † *Trembled* before this *holy Eternall Life*; the Anger trembled, before the Love, and fell in its Poyson, and Fierce wrath which held us captive, into *its dying*, according to the kinde of the fierce wrath.

† Quaked or was Terrified.

41. And yet there is no dying, or *ceasing*, to be understood; but it went in the terrour of the Love, up in the divine Kingdome of joy; as a Light becometh shining, out of an anxious hot Source or Quality, where all anxiety taketh an *End*.

42. The Fierce wrath, which before was evill and angry, that was now the cause of the great Fiery Love and Kingdome of Joy: for nothing must passe *Away in Man*; he must remain as God created him; in *Adam*; but he must again be *transmuted* into that very Image, into that very resigned will; and be obedient to God.

43. For

* Phil: 2. 8. 43. For the Scripture ſaith; *The Son* of God Chriſt * *became obedient to the Father, even to the Death on the Tree of the Croſſe,* ſo wholly muſt alſo our humane will be *broken* in Chriſts death, and the Anger in HIS Bloud be Tranſmuted into the Love.

† Pſal: 16. 10. Act: 2. 27. 44. And that is it which *David* ſaith; † *Thou wilt not let thy Holy ONE ſee Corruption*, or Conſumption; Now when he ſhed his holy Bloud, in the true Image of God in *Chriſt*; *then* became the Poyſon of the Anger in *Adams* Fleſh Soul and Spirit, *ſanctified*, and tranſmuted into Love, and the Devils *Den* of Robbery, *wholly* deſtroyed.

45. There enmity ceaſed, and God became IMMANUEL *Man* with God, and God with Man, for here *Adams* Fleſh became Tinctured, & prepared for the *Reſurrection*: for Death brake, in the Eternall New-born Life of CHRIST out of JESU.

* Job 28. 17. Pſal. 9. 13. † Gen: 3. 24. 46. And here, the * *Gate of Death*, viz: the Eternall Darkneſſe in Mans Body and Soul, became *broken open*; and the † *Cherubine, with the Sword*, which, did cut off the humane Life, from the Light of Nature, *was taken away*: and *the fountain* began to *flow out of Sion*, viz: out of *Chriſts* Spring in the whole Man, ſo that man could now *henceforth drink of the Water* of the Holy Element, and *Eat* ex verbo Domini *of the Word of the Lord.*

47. Thus now we are to conſider our Imitation of, or following after him; we cannot ſay, that we can do, what God in JESU did through CHRIST; in breaking the way for us; No WE can NOT ſhed heavenly Bloud; and tranſmute the Anger of God into Love; elſe if that were any way poſſible, then we muſt alſo as a Curſe be *Nailed to the CROSSE*; and though that ſhould be, yet our inward Man is *not* exalted into the degree of *Chriſt*, to be *wholly* like him,

† Col: 2 9. 48. For JESUS, viz: the † *totall fullneſſe of the Deity*, *dwelleth* in CHRIST without Meaſure; and in him *viz*: in his Mother MARY, was the Limit or Mark of the Covenant which God *bleſſed* in Paradiſe; into THAT God looked, and through it, Gods Imagination entered in through the *Jewiſh* Sacrifices.

49. God brake death in peeces *only* through him, but we muſt introduce our Imagination and deſire into him, that our *Tinder* of the faded Image in him, may begin to glimmer or Glow in the Spirit and power of *Chriſt*, which apprehendeth the true hunger of the *right* Faith, *wherewith*, Man through the glowing or glimmering Tinder: which if it be ſincere and earneſt, at length becometh a ſhining Light of God in JESUS: can *break* the Power of Sinne in the Fleſh; and keep it in ſubjection, as a Churliſh unruly evill Dog, which can NOT *altogether* be freed from ITS Malignity or Malice, till it break wholly and altogether.

50. That

50. That the Shell into which the Devil hath introduced his Imagination and had his Den of Robbery therein, be *altogether* dissipated that there be no more life therein; and then so soon as the outward Man dyeth, that the *Soul* be freed of the Evill Beast, THEN it hath the open Gate, in its beloved Image, in which Christ hath opened himself with the Divine Love-Fire.

51. And then is the Union already there, the *Bride* cheereth her *Bridegroom, viz:* the Noble Virgin in the Love of Christ, being awakened again, which taketh the Soul, *viz:* its loving Bridegroom and Man or *Husband*, into her Arms of the Divine desire; and what is there done I have no Pen to write it with, It is more than humane or Natural to write that.

52. What Gods Love and *sweetnesse* is, which the converted Man, if he enter into his Father again, and acknowledge himself a *Swineheard*, and bewayle his by past Sinnes, and seeketh the Fathers Grace and Favour, *experienceth*, when Christ his Bridegroom sets upon him the Virgin-like *Garland* or Crown, where the Pearl of the divine reception of Grace at first becometh sown.

53. What Joy the Virgin hath when it obtaineth *Life again*, and receiveth its Bridegroom *Christ*, how very amiably and blessedly it presents it self towards the soul; and comprehendeth the soul, *viz:* its Man or *Husband* in its Love: at which indeed Soul and Body *tremble* in Joy.

54. Which those *only* know, who have been Guests in this Place; and this * Authour who in the *Letter* will be PERFECT, and new-born, only and meerly with a litteral *skill* and knowledge, it is likely hath yet never experienced, and *scarce* tasted the Supper of Christ. * S.

55. Seeing he is but a Litteral Saint and a Contender, and moreover a high-minded despiser of the children of Christ in their *unlike* Gifts, and his holiness is confined meerly *within* the Letter, and doth but talk *Historically*, and hath not yet attained the Spirit of *Christ* to the Revelation or Manifestation thereof.

56. As his reproaches, and disgracefull writings, many whereof he hath sent abroad, sufficiently *prove*, that no true Love-Spirit is generated *in him*, and that it is not *Christ* inwardly and outwardly, but *Adams* Pride and State, together with a conceit or supposition, which perswadeth IT selfe, that it is *Christ*, and seduceth, the innocent Hearts.

57. Therefore I would have the Reader Christianly *warned* and in Love, not to account himself Holy Perfect and immortall, for though likely it is so, that the *Prodigal lost Son*, cometh to the Father, and that his Father receiveth him again with Joy, and putteth on him a new Garment, and putteth the *Seal-Ring* in Christs Death, on to the hand of his Soul.

58. Yet

58. Yet is the Garment only put on to the *Virgin*, that it should, as a Noble *Ministresse* or Maid of Honour to its Bridegroom the Soul, draw the Soul thereinto, that it may give its Love thereinto, and continually break the head of the old Serpent, *viz:* the *Evill Will.*

59. For, the Womans Seed should break the Serpents head, that is, the Noble *Virgin* in Christs Life and power, awaken and rise again, & be New born to Life; that should change the Souls, *viz:* the Fire-Spirits *Evill* Will, with its Love, and turn the Anger of the Fire and Poyson into a Love hunger, and with-stand or oppose, the hunger desire of the Flesh, in false or *evill* Lust; *Till* the Flesh falleth away or *deceaseth.*

* Note what dyeth and what riseth again.

60. * And then the Mystery of the Flesh, *viz:* the *Sulphur Mercurius* and *Sal*, falleth into the Eternall Mystery; out of which it was created in the Beginning, *viz:* into the Word *Fiat:* the *Four* Elements dye and *consume*, and the Quintessentia or *Fifth* Essence passeth into the Mystery of God: into the *Fiat*, to the Holy Resurrection of the Flesh; according to the tenure of our Christian-Faith, which is *true*,

61. So that then, the *whole* Image shall again be in one; and as at the beginning, as God created it to his Image, and no otherwise, neither more nor lesse: Gods purpose must stand, he created Man to be in the PARADISE, into which he shall go again and eternally remain therein.

62. But the *Wicked*, whom the Anger devoureth, they are Eternally bereaved of their Noble Virgin-like Image, which dyed in *Adam*; and get instead thereof, on to the Soul, an *Image* of the fierce wrathfull dark worlds Substance; according to their here temporall hunger which they had, in their malicious *wicked* pleasure and voluptuousnesse.

63. As also *Lucifer* hath lost his fair bright Angels Image, and now appeareth in the Figure or Shape of an abominable *Worm* and *Beast*; for he hath given himselfe up into the Center, he can figure or shape to himself † an Image HOW he will.

† Or any Image as he will.

64. For he thirsted after that also, that he might be a self Lord of his own and *Maker* of his form or shape: *Adam* also did almost aim * at that, but in the *outward* Principle the might or power is NOT, though the Serpent perswaded *Eve*, that *she should be wise and know all things*, but it came not to passe.

* That he might do so.

The

The Third Text.

Now followeth the Text.

Eſaiah 54. 5.

He who hath made thee is thy Man or Husband, the Lord *of Hoſts is his Name, and thy Redeemer the Holy One in* Iſrael, *who is called, the God of All the World.*

Hereupon followeth *the* * Explainers *Expoſition* to the Sender of theſe Texts. * *E. S.*

1.

THis Text you mention therefore, that you may receive the *explanation* thereof; how it is and what kind of thing is the *union* of *Chriſt*, the Man or *Husband*, and highly praiſed Triune God, whoſe Name is called the LORD of Hoſts, and the Redeemer of the *Wife* or Woman, and the Holy One in *Iſrael*, who is called the *God* of all the world; and alſo what kind of thing is his *Wife* or Woman, and united whole humane Perſon of all the Called *Elected* truly faithfull Chriſtians, both of Maſculine and Feminine Sex.

2. Thereupon, with *Chriſt* the Triune highly praiſed God; and Eternall Endleſſe, unchangeable, moſt holy Wiſdome and Truth; this is ſent you in writing, for a viſible or evident manifeſta-

tion or Revelation, and palpable confirmation to the truly faithfull *desirous* hearts, with Christ the Triune highly praised God, to be *perfectly* united, and to remain in all Eternity *inseparably* united, to the highest praise of the Triune highly praised God: this is in and with Christ, for a *holy* consideration, here set down, and *pourtrayed* before your Eyes.

3. And First, as to what belongs and concerns the *Man* or *Husband* CHRIST, the Triune highly praised LORD *of Hosts*, and Redeemer of all *Mankind*, but especially of the Faithfull, and the Holy Ones in *Israel*, that is, of all the truly Faithfull; even their Lord, and the God of all the World: And therein to speak of,

I. *First*; His *Birth* and Originall.

II. *Secondly*; His *Substance*, what he is according to his *first* Birth before all Creatures.

III. *Thirdly*; What the *Action* and operation of his first Birth was, yet, before the Fall of Man.

IV. *Fourthly*; What he *became* after the Fall of Man, and IS henceforth now and to Eternal Times, and remaineth so unchangeably.

† Divine or Deicall. 4. Hereupon now followeth this holy † Divine or *Deicall* instruction.

I. *First*; As concerning, the Holy *Birth*, original and out-going from Eternity in Eternity, of this holy Man or *Husband*, he is from Eternity generated or Born, out of the Triune Eternal highest *Good*, the Eternall God and Father, through this Triune highest Eternall Good, the Triune highly

ly praiſed God himſelf, with through and out of his moſt holy *ſelf-ſubſiſting* ſubſtance.

5. And begotten, to the moſt holy *expreſſe Image* Glance and ſhining moſt holy Subſtantial Glory of the Totall Divine *fullneſſe*, of the Totally moſt holy *Triune* Divine Subſtance, before all Created and uncreated things.

6. *Secondly*; As concerning this holy Mans or Husbands *ſubſtance*, what he is according to his *firſt* Birth before all Creatures; it ſhall be ſignified and mentioned: that according to the information to the *firſt* Queſtion, he is totally like the Triune Generator and Father of the *whole* Triune perfect ſubſtance, out of which he hath Generated from Eternity this his *Tri-une Sonne* of his whole perfect Subſtance, and remaineth in with and through the ſame in Eternall *unſeparable* Triunity wholly perfect. II.

7. Chiefly and Principally as to what the moſt holy and moſt Glorious, in the moſt holy Triune totall Divine, in Eternity inſeparable *fullneſſe* of the Deity, is, and remaineth from Eternity, in Eternity therein *unchangeably* and unaltered; to the higheſt praiſe and Eternall honour thereof.

8. There is and ſhall be from Eternity in Eternity, *Three* found to be therein; whence alſo, the whole Divine fullneſs, is called a Triune Divine Subſtance, yes, the Totall holy Triune GOD himſelf.

9. I. One of them is called the *Paternall* Subſtance, the Father, the Generator, the Power of

the Triune Totally perfect Divine or Deicall ſubſtance.

10. II. One other is called the *filial* ſubſtance, the Sonne, the Birth, the Word, *Speech*, the in-and-out-ſpeaking Subſtance of the Paternal Subſtance, of the Father the Generator of the Power of the Triune Total Perfect Deity.

11. III. One, the Third, is called the Spiritual *Living* Subſtance, the *Spirit*, the *Life*, the *Exit* in and out of the Paternal Filial Subſtance, Power, Word, or powerfull word of the Triune Total fulneſſe of the Father and of the Sonne, or in the Father and the Sonne, the *totall* holy Spirit and Eternall Life in Power and Word, Father and Sonne of the whole Triune *Deity*.

12. And this moſt holy Triune Deity, Power Word and Life, Father Sonne and Holy Spirit, are and remain from Eternity in Eternity, *undividably* ONE, before, in, and after the Birth, one only GOD, and one only LORD, over all, through all and in all, that ſet their faith and truſt in Divine working and dominion therein.

13. And this Triune God, Power, Word, and Life, Father Sonne and Spirit, in Eternal UNITY, hath generated to himſelf the *Medium* of his moſt holy Subſtance from Eternity the Word, to his Sonne and *Glance* of his totall divine fulneſſe, and begotten him to his moſt holy *Triune* Deity's higheſt praiſe and honour.

14. And *preſented* it to the moſt holy Glorious Throne, Glance and Expreſſe Image of his Total holy

holy Divine Triune Fulneſſe, and *invincible* confirmation, in the Love of the Divine Fulneſſe, which the Triune highly praiſed God, hath *truſted* with him, and his Paternal Subſtance, in and with the Word and Spirit, in Eternal Eternity, for a *Wife* and *Mother*, of his own Triune Subſtance of his Sonne, and Word, from Eternity in Eternity in and with himſelfe.

15. And united to the Eternall *Genetrix*, and betrothed or promiſed, to in and with, this moſt holy *Triune* Divine Subſtance, to an *unity*, this, from Eternity moſt holy Birth of God, CHRIST JESUS, The Triune highly praiſed God, is all that, himſelf, which to the Total Deity to its higheſt praiſe and honour, is *aſcribed* and appropriated from Eternity; alſo remaineth peculiarly ſo in it ſelf, to its Eternal ſtability.

16. *Viz*: the Eternal Subſtantial, Eternal ſtedfaſt *unalterable* Love, Righteouſneſſe, Wiſdome, Truth, Mercifulneſſe, Humility, Patience, Long-ſuffering, Holineſſe, Purity, Innocency, and in brief *all vertues* of the Deity, which through the Power, Word, and Spirit, the moſt holy Triune God, from Eternity in Eternity, *may* or *can* be expreſſed.

17. Yes, all whatſoever may be called *good* and profitable, and ſerviceable in Heaven and Earth, and be apprehended with or by the Triune God; that, is this moſt holy *birth* of God, ſelf-ſubſiſtingly, Subſtantially, from Eternity, in all Eternity.

18. Now

III. 18. Now *Thirdly*; what this moſt holy Triune Divine Births *acting* and working was, before the Fall, of Man; the Holy Scripture witneſſeth thereof, in many places here and there, that through this moſt holy *Triune Birth* of God, CHRIST JESUS, not only all Creatures, Heaven and Earth and all that liveth and moveth therein, was made and is proceeded: But that this moſt holy Triune Birth of God is alſo in it ſelf, *Co-Creatour*, Generator, Bringer forth, Worker, yes himſelf in the Creating was the *Will* and *operative* ſubſtantial ſelf-ſubſiſting *Deed*, yes, all in all, ſo that he was not only the Creator, Eternal Father, and Generator of all Creatures whatſoever they may be called, but alſo of *Angels* and *Men*.

IV. 19. Now *Fourthly*; what this Holy Eternall Birth and Sonne of God, the whole *Fullneſſe* of the Deity, *came to be* after the Fall of Man, and *is* henceforth now and to Eternal Times and remaineth to be unchangeably; the Teſtimony of the Holy *Scripture* mentioneth in ſeveral places very much.

20. That this Eternal Divine Triune Birth and Sonne of the Triune Deity, to the Comfort of *whole* Mankinde, to the Redemption and Renovation of the ſame, after their horrible Fall, loſing of all their *Glory* received and inbreathed from God; in his holy breath and renewing regenerating and changing out of the Dead, *damnable* Subſtance of *Sathan*, into the Holy unfadable immaculate *untranſitory* Inheritance

of

of the Eternall God, and moſt holy Glorious Eternally enduring Life and Subſtance of Eternal Happineſſe or Salvation.

21. Not only of fallen Man, through the Anger and *juſt Curſe* of God for Sinnes ſake thrown into Eternal *Pain* and *Torment*; but alſo of *all* Heavenly and Earthly Creatures, which are ſet and ordained by the Lord for the ſervice of the Created Man in his *Innocency*; in which reſpect they alſo after the Fall of Man for the ſame Mans ſake, by the Anger and Curſe of God were come and brought into an *unſtedfaſt*, troubleſome, miſerable, pittifull, ſtate, and changeable, ſorrowful, periſhable, tranſitory, Subſtance or thing.

22. For the Comfort and Salvation of all theſe, and the *reſtoring* of the loſſe of all the Glory and Holineſſe, this Sonne of God Eternally Born out of God, out of meer Grace and *Mercy*, in the Love of the Divine Voyce, wherewith this Triune God, loved the *whole* world with all its Generations or births, not only hath foretold and promiſed to Man and the aforeſaid heavenly and Earthly Creatures, *firſt* for a *Redeemer* through this Triune Deity.

23. But alſo hath livingly, ſubſtantially operatively and actively, in the *Regeneration* and aſſuming of the Humane Fleſh and Bloud in the Body or *womb* of the *Virgin* MARY, God and Man in one perſon, viſibly palpably and ſubſtantially here upon Earth *Regenerated* and preſented.

24. As

24. As then this Triune highly praiſed Sonne of God and Man, in one holy Viſible and *palpable* Perſon, hath reſcued and redeemed not only whole Mankind, all truly faithfull, Men *wholly* perfect, through this his holy Incarnation or becoming Man, innocent ſuffering and dying, Reſurrection and Aſcention into Heaven, from *all ſinnes* and the totall Satanicall Diabolicall and Mortall Subſtance.

25. But alſo all Called Elected truly Faithfull, who from their hearts truſt and beleeve in *this* Redeemer, as or according to their Redemption from all ſinne unrighteouſneſſe, Death Devill and Hell, and the treacherous World, † *the Luſt of the Eyes, and of the fleſh*; and with their whole Perſon, yes, with every true Beleever, eſpecially among Men and Women Kind, wholly *Eſpouſed* with himſelf his totall moſt Holy *Perfect* divine ſubſtance, in the Unity of the Humane Body and Soul.

† 1 Joh. 2. 16.

26. Hath united and betrothed himſelf, and bound himſelf to an unſeperable UNION in Eternity, in the Love, ſo that this whole truly faithfull Mankind, in Generall, and every Man and Woman kind in Particular, in ſpeciall he himſelf, calleth his *own* Divine Subſtance, and full or entire Love, which before in *Unbeleef*, was not his of Subſtance, and his Love.

27. So that now this Elect truly faithfull holy *Church* together, and alſo every perſon in particular, in with and through this moſt holy *eſpouſall* and unitir g with Chriſt the Triune highly praiſed God, are NOT two ſeverall Perſons, two Subſtances and two Loves. 28. But

28. But through with and in the moſt holy Union, ONE good holy Divine unblameable Eternall ſtedfaſt Subſtance, one Divine, one Chriſtian, one wiſe true and reall One, and with all Divine perfect Vertues and Names, ONE holy *Church* of GOD together; and every perſon in the ſame, one Chriſt, one Man of God, one holy unblameable wiſe Juſt One.

29. To the higheſt Praiſe of the Triune highly Praiſed God CHRIST JESUS, who in them, over them, through them, and to all in a Perſonall Manner, with his moſt holy Name and ſeed, is the Will, accompliſhment, ſenſes *thoughts* works and Life, ſpeech and all in all ſubſtantially viſibly palpably, inwardly and *outwardly*, and to Eternall Times remaineth undivided and unalterably, and hath and keepeth the Dominion.

30. Not only in Heaven at the right hand of God, but alſo in the *Union* with all the faithfull together, and in and to every true faithfull perſon of Man and Woman kind, is *called*, and in Eternity remaineth *here upon Earth* one God, one Chriſt, who Ruleth from one End of the Heaven and from one End of the Earth to the other.

31. And in ſuch eternal *ſtedfaſtneſſe* remaineth one eternal Lord, in all, over all, through all, and to all, ſubſtantially, and in Eternity is for ever eſteemed ſo, and in and with himſelf, is honoured praiſed & Magnified, one Man-God, one God-Man, or one Humane Good God, one Divine Good Man, one Chriſt, one Body, one Soul.

Hitherto the *Explainer*.

* Jacob Behme's Answer:

HEreupon followeth * *my* Answer *and Explanation: highly to be considered by the Reader.*

I.

First as concerning the Text *Isaiah* 54. 5. Which this Author explaineth, he hath much more *confused* it, and brought it altogether out of a right and orderly understanding into a confused unintelligible matter thing or Substance; and hath altogether confounded the *Eternall birth* of the holy Trinity wholly with the Creature.

2. His intent is to search out the *Birth* or Geniture and Originall of all things or Substances: he hath demerged himself into the *Birth* or Geniture of the Deity, and highly elevated himself, and set himself up to be *totally* like God, and made himself *a God*: and yet understandeth as little of it, as the Cow doth of the *Bell* which it carryeth about her Neck, only it heareth it sound and *Ring*.

3. *Secondly*: He *involves* all Heavenly and Earthly Creatures in the perdition of Man, and will have them all regenerated and Redeemed again in *Christ*, and maketh a Lamentable forced desolation of the right understanding by *confounding* one thing with another.

4. *Thirdly*: He totally and altogether confoundeth the *Distinction* between God and the Creature, and forceth them together into one contrary to all Reason and Truth; and setteth the earthly Man, if he but *believe*, totally with his mortall Substance, in the Deity, and giveth him full power or authority, in Heaven and Earth, quite contrary to the Ground of the holy Scripture, and also contrary to visible or apparent things, or Substances.

5. He will, be, rule, overpower, know and understand *all in all*, yea God himself, and yet he understandeth not the Ground of a Fly in its Essence and Substance, *much less* the Divine and uncreaturely: and maketh a confused *Wheel* like a Drunkenness.

6. And if such flattering hypocrisie should once become totally believed, then were the *greatest* Antichrist *of all* born or generated; which setteth it self in the Seat or Throne of God, and very *audaciously* giveth forth himself for GOD, and presenteth his own great holiness without blemish in immortality.

7. Quite *contrary* to the visible or apparent ground of all Truth, and totally hideth the Man of Sinne in the Anger of God; and maketh of him a dear Sonne of God in his *outward* Flesh, and thus bringeth us so totally out of the true understanding; that we should *not understand*, how and in what manner Christ becometh generated or born IN us; what the Heavenly and Earthly Man is.

8. He will perswade us, we are *both* inwardly and outwardly, totally perfect holy and *without* all Blemish and *Sinne*; we should but believe,

leeve, and then the naturall outward sinfull Man *dyeth*, and becometh wholly and altogether changed into *Christs* Person; so that, Man, here in this Time upon Earth is as he saith *wholly* and altogether *Christ*; who in Heaven sitteth at the right hand of God; and is on Earth a totall *perfect* God-Man inwardly and outwardly *without* defect.

9. And there is nothing more wanting, but that the poor Sinner, who would faine repent and beleeve, fall down before THIS great holy God, which he himself *will* BE, and worship him, that he may receive him to Grace, into this HIS Holinesse.

10. For HE will needs be the Christ in ALL, in Divine Omnipotence and Substance, and distinguisheth not at all, what God, Christ, and Man, is, what the Creature, Humanity and God are; in him Flesh and Spirit is *all one*, moreover Mortality and Immortality.

11. Yet I would very fain see him, to know whether he be otherwise then other Men: I have not all my Life long, heard any tell of any such wonderfull Man in the World, nor in any History read of *such a Wonder*: And if that be true which he saith, then he must according to the Tenure of the Scripture, shine *seaven times* brighter then the SUN, and other Men and Living Creatures would be *struck* blind before him, because of his Great Holinesse and Clarity or Brightnesse.

12. But if he should say Men can *not see* that in him; as indeed he doth, neither hath any Man on Earth *seen* it in him or in any other Man especially being Heat and Cold, as also Pain and Sickneſse take hold of him, and that he continually cloatheth himself with the Cloathing of *Beasts*, he sleepeth and walketh, useth *Earthly* Food and Drink in the Curse of God; and which is much more, liveth in *reproaching* and cursing of honest people that love God.

13. In that regard, we yet very strongly doubt of his *perfect holinesse*, and doe not hold his confusednesse, for Gods Voyce, out of Gods Holy Substance; especially since we see, that he yet understandeth *nothing* of the Divine and Naturall Birth or Geniture, and eternall *Revelation* or Manifestation of all things or Substances, how one originateth out of another; and yet thus elevateth himself, without Divine knowledge, out of a meer *litterall* Conceit, which yet he perverteth, and flyeth aloft without Wings, before they are feathered.

14. But seeing it is a subtile extravagant Errour, wherewith, likely, honest hearts fearing God in Innocency *might be* seduced, without sufficient searching into this extravagancy; therefore I would have the Reader who loveth the Truth *informed* of this almost quite hidden Errour, and will a little unfold the same; that men may see the high insuperably *superlative* sence, as he supposeth, and therewithall a little to open the true ground; which hath *better Testimony*, and also agreeth with that which is visible or apparent.

15. *Not* at all to contend with this confused Wheel and to defame him; but for the sake of Christs Children, whom Christ hath Redeemed with his Bloud; to *try* whether many, will not become better discerning,

and would learn to distinguish such an Errour, and get a *more assured* certainty.

16.

At the Beginning, he maketh a great Speech or Sermon, signifying, how He will *Answer* out of *Christ* the Triune God out of Gods Mouth and Heart out of *all* Saints, men should hearken to it and look upon it as Gods infallible Word.

17. This now, is sufficiently explained above, that it is groundlesse, and that to speak in such a manner is ineffectuall, also it doth not become any Angel or Man so to speak.

18. But concerning the Text, *Isa.* 54. 5. The Explanation thereof is very sufficiently made *before*, yet for the Readers sake I will set down *somewhat more.*

*Isa. 54. 5. 19. The Prophet saith, * *He who hath made Thee to thy Man* or *Husband*; *The Lord of Hosts is his Name*; *and thy Redeemer, the Holy One in Israel*; *who is called the God of all things.*

20. The Prophet speaketh here in his own understanding, not of a Man or Husband, but by way of *Similitude*; in like manner as the Seed to Man lyeth in the Man or *Husband*, from which Man becometh manifested: So all, yes all whatsoever is manifested, lay in the *Eternall* Man or *Husband*, *viz:* in the Generatour of all things or Substances.

21. But especially of mans Life; which he hath *breathed* into the Created Image, according to the Similitude of *his* Substantiality; and out of all his out-breathed Substance; as *John* saith; † *The Life of Man was in* HIM.

† Joh. 1. 4.

22. And yet in this we are *not* so to think, as if the inbreathed Life or Substance of Man, were only and *solely* the Spirit of God, in Divine Holinesse and Omnipotency; No: else if that were perished [as it came to passe] *then* God were perished: but each Life of each Creature becometh *given* to the Creature out of the Originall of its Substance.

23. So the Substance of Man is *given forth* out of the *Three Principles*, viz: out of the Eternity and out of the Time; *viz:* out of the Substance and Source or Quality of Darknesse, which containeth in it, Nature, *viz: Sulphur*, *Mercurius* and *Sal.*

24. *As to* the *First* Part and Principle, Spirituall, as a Regiment or Dominion and Source or Quality, out of *which*, Substance cometh to be: and as to the *Second* Part, according to the outward World, corporeall; in the *first* Principle fiery; and in the *Third* Principle out of the dark impression Earthly and Four Elementary, and sydereall from the Sun and Stars: And from the *Second* Principle, from the Light and Power of that out-breathed or generated Substance, Heavenly Holy and *Oyly*,

viz.

viz: from the pure Element and divine indwelling, also Paradisicall in Power and Highnesse.

25. In this *created* Images Substance, out of Three Principles, *viz:* out of the out-spoken Substance of all things or Substances; hath the eternall Spirit of God, *extracted* the Originall of this whole Substance, which is a Spirit, out of all the Three Principles, out of and through the Substance, and made it a *Ruler* and Life of the Substance, *viz:* a Living Soul.

26. That is: A Fire-spirit, out of the *First* Principle with the Root of the first Impression to the manifestation of the Deity, and in standing in the Darknesse; and in the *Center* of the first Fire of the eternall Nature, with the first Life in generating in the seaven properties, out of which ALL Substances are existed.

27. THAT is the true Fire-Soul, out of the Fathers property, wherein God calleth himself a Strong Zealous or Jealous God and a Consuming Fire; but is not knowne or manifested in the Light of God; but is only the CAUSE of the Kingdome of Joy.

28. And in the dark Root, *viz:* in the first Impression, *viz:* in the true Center of the Creature, is the *Originall* of *Sinne*, *viz:* of the Evill, if that property in the Creature becometh manifested: then is that Life a life in the fierce wrath and Anger of God, and an *Enmity* of the Love and Meeknesse.

29. And *Secondly*, the Spirit of God hath inbreathed into him, the Originall of the Substance of the Second Principle, *viz:* the Life out of which the *heavenly* Substance in the desire of Love, becometh generated; out of and through that very Substance, in which Life, the *Soul* is the true Image and Similitude of God, and an Angell in the Kingdome of God.

30. Which Life *Adam* squandered away, and lived only in the dark fiery and Earthly part, *which Life*, *God* hath manifested out of JESUS, viz: out of the greatest depth, of humility in CHRIST, out of himself again, in Man.

31. *Thirdly*, Gods Spirit hath inbreathed into him, the Aire, *viz:* the Soul of the outward earthly Substance; out of and through the earthly Flesh; as *viz:* a Life of the Flesh of the Earthlinesse: which Life should be *subjected* to the holy, and stand hidden in him as a *help* and Instrument in equall agreement of Heat and Cold; and neither of them be in the Dominion, but the holy Life of the Second Principle in the Sonne, *should Rule*: The *Sulphur* and *Mercurius* should Rule in a holy power, *viz:* in a *Quintessence* in the pure Element, then the Paradise had continued manifest.

32. Understand us aright thus; the Man or *Husband*, who hath spoken or expressed this fore-mentioned Substance out of himself, hath Created Man, out of this *his generated* corporeall Substance: The *Prophet* meaneth THAT, where he saith; *He who hath made thee is thy* Man or *Husband*.

33. For in him, lyeth ALL, *viz:* as a Seed in the Man or Husband; out

out of his Exhalation or out-breathing a Seed became manifeſted: Firſt the Three Principles, and out of the Three Principles the Creature.

34.

The Second Clauſe of the Verſe.

The LORD of Hoſts is his Name.

This, the Prophet of God underſtandeth concerning the *Eternall Subſtance* of God without beſides or beyond all Nature and Creature; and without beſides or beyond the Principles; as the eternall Will of the Free Longing Luſt or Delight, manifeſteth it ſelf, in the *Abyſſe*.

35. Which at this place or in this Birth or Generating is NOT ſaid to be THREE *fold*; but ONE only GOD, who riſeth up in himſelf, and goeth forth out of himſelf in a Spirituall Manner, and manifeſteth himſelf through the *Center* of his Fire with the Light and the Power of the Love-deſire in the *Tranſmutation* of the Fire into the Light.

36. Which Birth or Geniture, and manifeſtation manifeſteth out of the Fire, the *Divine* Sound Power and Underſtanding, after the Manner of the Five Senſes, as a peculiar Life; a Life of Love; and this Life is called the *Second Perſon* of the Deity, *viz*: the Second Principle of the Divine Subſtance;

37. Wherein the *Abyſſe* viz: the eternall Nothing in the ſtillneſſe of the Will, manifeſteth it ſelf through the Fire in the Light, and maketh the Fire *to be* the Kingdome of Joy; and this Birth or Geniture, is called, the * *Firſt Born of the Father* of all Genetrixes, through which the Father hath generated and *Created* all things to the Light: Whatſoever is out of or from the Inward Spirituall Eternall, and then out of or from the outward Nature, *entered* into Spirit and Subſtance: and here is God rightly underſtood in TRINITY.

* Col. 1. 15.

38. *Viz*: The Father in the *Firſt* Originall from Eternity, in the Fiery and dark Subſtance; and yet is no Subſtance, but ſpirit, out of which Subſtance, the Impreſſion of Nature, *viz*: an inward eternall Spirituall *Sulphur Mercurius* and *Sal*, of all Power, originateth, alſo the originall of all Creaturely Life, which is generated out of the *Eternity*, viz: Angells and Souls, and the Spirits of the Third Principle, in the out-birth of the Inward, *viz*: all earthly Creatures.

39. And in the *Second* Principle, wherein the Light Power and underſtanding with the Love-Will, becometh generated out of the Eternall Father, HE is rightly called God: For, the Father is in the Light, *viz*: in the Sonne, in his Eternall firſt Birth or Geniture Manifeſted in the *Love*.

40. And here, he is called *Mercifull*; and in that the Free Will of the Anger, entereth through the Tranſmutation of the Pain into Love and Joy: he is called JEHOVAH; and with that Longing Delight of the Reliſh or taſt of the penetrating through, he is called JESUS; as the

Spirit

Spirit in the Language of Nature giveth us sufficiently to know; and the Nature of the Fire and Lights Glance, giveth in the Properties the Colour, *viz*: a Manifestereſſe of the Power.

41. *Thirdly*, the *Exit* of the Power, *viz*: the true Life, *viz*: the Eye of God in the Father of the Fire, and in the Father of the Light, in the First Born, is the out-going Sound, *viz*: a Flame of the fiery Love-desire, a Formour of the Eternall Will; a Blower up of the Fire, and constant kindler of the Light of the Love, *viz*: of its own Substance out-going from the Father of the Fire and Light, as a Constant *Exhalation* or out-breathing; wherein the Father generateth forth the Sonne out of himself: Thus the Spirit, *viz*: the POWER of the Sound or Word in the out-breathing goeth forth: and that is now the God JEHOVA in the *Trinity*.

42. *Fourthly*; That which is out-breathed; which the Father in the Sonne, through the Sound of the Word or Voyce, breatheth forth out of the Spirit; is the Eternall *Wisdome* and *Omniſciency*; for therein becometh Manifest whatsoever God is in his Deep.

43. The Wisdome is Gods Manifestation, and the Holy Spirits *Corporeity*, the Body of the Holy Trinity; and this whole Name; in one Eternall Substance, manifesteth it self through the Wisdome, and is called *the* LORD *of Hosts*; or Lord ZEBAOTH.

44. We have no other Language to Expresse this with; only the Spirit of God in Man, in its own Principle, *which searcheth the depths of the Deity*, that understandeth it in it self, but we stammer childishly thereof; so far as the *outward* Tongue or Language is able to lift up it self, and commit this here to every Soul in its *Apprehension*; for here is no Beginning nor End; neither place nor Limit, but the Manifestation of the Abysse in a Bysse or Ground.

45.

But as concerning the words, or that clause of the verse which the Prophet annexes, *And thy Redeemer the Holy one in Israell, who is called the God of all the world.*

46. With these words the *Prophet* looketh distinctly forward upon CHRIST, and divideth these words from the First, saying and thy Redeemer, and therewith looked upon the humane Misery, *viz*. upon the *Second MAN*, who should new regenerate us in himself, and Redeem us from the Anger of God: 1 *John*: 5: That the same should *then be called the God of all the World.*

47. The Prophet sets it down first: *He who hath made thee is thy* Man or Husband, and afterward he sets it down thus, *and thy Redeemer the holy One in Israel.*

48. The First Man, *viz*: the Creator, he calleth *Lord* of Hoasts or *Zebaoth*; and the Second he calleth the *Redeemer and holy One in Israel, who*

is called the God of all the World; Understand, out of the *Zebaoth*, cometh the Name to the *Redeemer*, THAT *he is called the God of all the World*, and this Name ariseth in the JESU, with the Moving of JEHOVA.

49. *Viz*: CHRIST became manifested out of JESU, in the Limit of
* Joh. 5. 22. the Covenant, as a *God* and Judge of all the World; * *To whom the Father hath given the Judgment of the World.*

† *E. S.* 50. Therefore the † Expositour shall not perswade me to set the Second Man, *viz*: the Redeemer in *Israel*, in the *Creation*; For the Prophet saith: *He who hath made thee is thy* Man or *Husband, the Lord of* Hosts or Zebaoth *is his Name, and thy Redeemer* and *the holy One in Israel*, whom the Lord of Hosts or Zebaoth manifested to Man for Redemption: and *gave* to him for Regeneration; *he is called the God of all the World.*

51. For, therefore hath God manifested him, that he should *seperate* the Evill and the Good, *as a* GOD of all things or Substances of this World; for all Prophets have propheſied concerning THIS *God* CHRIST; that he should be manifested and generated in the *Flesh*, out of the Eternall Originall of the Word of the Divine holy Voyce.

* *E. S.* 52. And therefore * this *Author* shall not perswade me to set him as Creatour of all things or Substances; For when the World was created, then was he hidden in the Word of the Divine Power; the World is become created through the Word, out of which Christ is generated or Born: *Joh.* 3.

† Joh. 1. 2. 53. For *John* saith, † *in the Beginning was the WORD*; he doth *not* say: CHRIST; but *all things were made by it, and without it was nothing made that was made*: and though indeed all which is spoken of the Word *may* also be spoken of *Christ*; yet men should *distinguish*, that men might know what God and the person of *Christ* are, and the Office of each of them.

* *E. S.* 54. * This Author Cooketh or *Minceth* all together, that Men cannot understand, what the Office and Substance of each of them is, and how the *Originall* of the Word and of the Person of Christ, should be *distinguished*, and what God and Creature is.

55. He wrongfully concludeth the CREATION in Christ; he should conclude the END of the World in Christ, and not the BEGINNING; though indeed Christ was from the Word in Eternity; yet he was *not* called CHRIST but JEHOVAH or JESUS.

56. And for Mans and this Worlds sake JESUS hath manifested the CHRIST out of himself; and that in the Time and *not* from Eternity, as a high Priest and King of Men; who is a Prince of God.

57. We ought not to speak otherwise of him, for he hath *in this World* spoken no otherwise of himself; and ascribed all Power to his Father:

For

For he said indeed; † *he was come forth from God, and come into the World*; and that was indeed done in Time, and not from Eternity. † Jo. 16. 27, 28.

58. Though indeed he was in the Eternall Divine Birth or Geniture; yet he hath only *in Time*, manifested himself out of God in the World, and *not* in the Creation of all things or Substances.

59. * Thus also CHRIST is NOT the Saviour and *Redeemer* of the Angels; *for they need none*, and the *Devils* have NONE; much lesse hath *Christ* redeemed all heavenly and earthly Creatures, as this † Authour conceiteth: For the heavenly *need no* Redemption, and the earthly are NOT created in the *Eternall* Life; for indeed the earthly Creatures are NOW just as EVILL as *before* the Suffering and Death of *Christ*: and so is the earth also yet or still in the Curse. * Note Note. † *E. S.*

60. In that regard *this* Omniscient Word, is very Erroneous in this place: And although indeed, there is mention made in the holy Scriptures, concerning the *Redemption* of the Creatures: *That all Creatures groane together with us, to be delivered from vanity*, and that CHRIST shall Redeeme them.

61. But it hath NOT this understanding, to meane Oxen Calves Wolves Bares, and other Beasts and Living Creatures, BUT the *Creation*, wherein the Vanity of the Curse of God, which holdeth Captive in it self the Fair Paradise, *viz*: the GOOD part of the pure Element in this Worlds Substance: THAT shall the Judge CHRIST in the Harvest *Seperate*, and give the Chaffe to all Devills and *Wicked* Men to possesse.

62. The Creatures are not yet redeemed, they *yet groane* all this while to enter into the *Mystery* out of which they are gone forth; it is but an erroneous Conceit which runneth contrary to any visible or apparent ground, like a mad sensleſſe or raging Drunkennesse.

63. Also the Crusher or Bruiser of the Serpent, as * *this* Authour sets it down, in Paradise after the Fall, was *not* promised to the BEASTS and earthly Creatures, he can not shew that, though he so much appeale to the SCRIPTURE. * *E. S.*

64. It is false, and standeth not in the Scripture with *such* a meaning; and men should not think while he speaketh falsly, that he speaketh only and solely out or from God; he that beleeveth him will be *deceived*.

65.

The Authour *Esaiah Stiefel* sets these words down concerning the *Regeneration* of Christ, *viz*: With † which this Triune God *loved* the WHOLE World with all its Births or Genitures; and not only promised it to Man and the abovesaid heavenly and earthly Creatures, † *Viz*: The Christ.

first for a Redeemer, through this Triune Deity; but also Regenerated and presented IT livingly, substantially, operatively, and *actively*, in the precious Birth and assumption of humane Flesh, and Bloud, in the Womb of the Virgin *MARY*, God & Man, in one Person, visibly, palpably and Substantially, here upon Earth.

66.

But *Jacob Behme* inserts, that Christ hath Regenerated NO *earthly* Creatures *but* MAN.

67. And while this Authour *Esaiah Stiefel*, with or by these words *includeth* ALL Creatures be they what they will in Heaven and Earth, in the Becoming Man or *Incarnation* of CHRIST, and in his Redemption, and saith cleerly it is so, palpably and substantially now here upon *Earth*, a Man may thereby well know what Spirits Child this Authour *Esaiah Stiefel* is.

68. *Vir*: That he is stark *drunk* with or from the Stars, and likely, also, from that evill Enemy the Devill, which I offer the *Reader* to ponder of, and doe pray God, that he will give this Authour *Esaiah Stiefel*, a better Mind and Thoughts, to leave off such an Errour that *Christs* Children be not *deluded*.

69.

* *E. S.* * He saith also; God hath in CHRIST, even † while

† Note. we are *here* upon Earth, if we doe but beleeve, *redeemed* and delivered us from ALL Sinne and Lust of the Flesh, yes from the Devill Death and ALL unrighteousnesse: And I understand it so too, but according to,

* Note. or as to * that Will which entereth into *Christ*; but he who liveth in self-hood in the flesh, he is NOT *yet* free from Sinne, *he* Sinneth *Dayly*, in himself, till death cut off Sinne and the source or quality of sinne

† Note. from the † Faith and good Will.

70. At this place, he should *distinguish*, the Earthly, Evill, and the Heavenly, good Will, and Spirit, asunder; which he compriseth all *together* in Christs Redemption; that he might be able to say, HE *hath no Sinne*, and that he is GOD in CHRIST; but the Earthly Hide or Husk is not Christ, but belongeth to the Earth and to Death, *till it dyeth*, and giveth up, the Sinne Life, or Life of *Sinne*.

71.

But that * he saith the truly *Faithfull*, is ONE Substance with Christ; That I say also; but according to the † *Inward* Man and Soul; the house of sinne, is so long severed from Christ, *whiles* it sinneth; but when it *dyeth* to sinne, then it standeth in the *Rest*, to or for the Resurrection and Restoration. * *E. S.* † Note.

72. But, for what vertues, he ascribeth to the Faithfull man, those all, only and solely the * *Inward* Man hath; the outward doth nothing that is good freely and willingly, unlesse the Inward *Compel* him to it; that is proved in the Authour himself he should cleerly distinguish that, else no credit will be given to him against all Reason Sense and *Experience*.

73. I am perswaded that there are more that be Christians then he; yet they must all acknowledge themselves to be *sinners*; For it is written; *All the Saints will call on thee for the forgivenesse of sinnes*; therefore these men ought to consider with themselves.

74.

But that * he saith, *Christ* in the Faithfull is ALL, *the Will and the* Performance or *Deed*, *Mind* or senses and *Thoughts*, working, speaking, living, and all in all, substantially, visibly, palpably, inwardly, and *outwardly*; This is agreeable to no Truth: If Man doth any thing that is good from an *inward* driving, that indeed is from God; but he doth also, much Evill, from the Lusts of the *Flesh*, and the *Devils* instigation; and that, *Christ* doth not, but the *outward* sinfull Man, whether it be by Words Deed or Thoughts. * *E. S.*

75.

† He telleth me much, of *such* truly Faithfull as *cannot* sinne at all: I beleeve not that such a ONE liveth in the World, he is himself a great sinner and a *scornfull* proud surly Man, I beleeve he is altogether *Drunk* in Sinne, so that he knoweth not himself. † *E. S.*

76. I know also well, that CHRIST in Man, if he once *dwelleth* in him, SINNETH not; but the FLESHLY Man sinneth dayly; he cannot *rule from one Sea to another*; *Christ* can doe it well, but *Man* cannot, he is only an Instrument; this high painting for Man ought not to be the *Tenth* part so much: Man is as to the *Outward*, but a STINKING Sack of Wormes, full of filth and Evill Lusts, *one as well as another*.

The Fourth Text.

Now followeth the Text.

1 Corinthians. 11. 12.

As the Woman is from the Man, ſo alſo the Man cometh by the Woman, but all from God.

* E. S. Now *followeth* the *Anſwer* of the * *Explainer upon this Text in*

Four Points.

I.

IN this is eſpecially required. *Firſt*, what the Divine good *Wife* or Woman is, which cometh from *Chriſt* her only Lord Husband or Man and God; and taketh her Originall according to a Divine humane Manner.

II.

Secondly; How and in what Manner, and kind *She* proceedeth from her God and *Husband* or Man.

III.

Thirdly; How alſo the *Husband* or Man, God, Chriſt, is proceeded and Manifeſted through the divine Humane *Wife* or Woman.

VI.

IV.

And *Fourthly*; How alſo this Feminine Man or Maſculine Wife or Woman; *One* in Eternity, cometh out of the Divine Humane Eternity Unity, and hath its Eternall *beginning* in God without *End*: and without ceaſing keepeth it in Eternity with and in God in Eternall Unity.

The Firſt Point
Of the Fourth Text.

I.

1. NOw concerning the *divine* Good *wife* or woman, which cometh from *Chriſt* her only Lord *Husband* or Man and God, and hath her original out of him, according to a Divine humane Manner: that is a *faithfull* Body and Soul; or the faithful Souls Body, in indiviſible *unceaſeable* Unity.

2. Not begotten out of the periſhed Subſtance of the fallen *Adam* and *naked* fleſhly Luſt; and perdition of the whole Subſtance of the fallen Man; and proceeded to the Light; and become viſible; but through Chriſt, the *Triune* divine Subſtance; generated from Eternity.

3. It is a *totall* New, through Faith prepared Divine good Man, in Body and Soul; yes out of *Chriſt*, the expreſſe Image of the Totall holy Divine Triune good Subſtance; yes, proceed-

ed

ded forth through himself, and *in the world*, become manifested, to the Faith and in the Faith, visibly, apparently, corporeally, and palpably; A True, Good, Divine, Holy, Faithful, Visible and *Comprehensible*, to *all* the truly Faithfull.

4. But to the unfaithfull, wicked, perished, in Sinne persevering Adamical, world; an Invisible, *Incomprehensible*, Man, participating of all good holy divine Properties, in and with *Christ*, the Triune highly praised God, the *Husband* or Man, in Eternal undivisible Unity, operatively and substantially, and according to his own kind and property, a visible, holy, truly faithful, *divine*, good, MAN.

* *J. B.* Here followeth * my *answer* upon this first Point, together with an Explanation of the right understanding.

I.

Jacob Behme saith; we would fain *see* a cleer demonstration, in the *outward* visible operative comprehensible substance; since it hath not yet proved it self in any Man since *Adams* Fall; and yet this Man speaketh of a visible palpable operative substance, which is *totally* divine Perfect and *without* blemish of *Sinne*, which worketh meer holy unblameable works in Gods Love-will.

2. But seeing the Holy *Scripture*, speaketh in No place of such a thing; that such a one hath been *after* the Fall; who hath been born totally Holy without blemish: but without difference; *all are concluded* † Rom. 3. 23. *under Sinne*, as it is written, † *They are all Sinners, and want the Glory, which they should have with God.*

* *E. S.* 3. And yet * *this* man giveth himselfe forth, That he is so totally and *altogether* God in Christ, and the Glorious Antitype of this New Bride of *Christ*; and yet likewise no Man can say, that hath been present with him; that he is any *otherwise* then all other *sinfull* Men are.

4. And

4. And therefore from his giving forth, we are not at all assured, but desire that he would powerfully and effectually *shew it* in himself, that Men might with truth see; that God hath done some *special* thing in him; that it is so as he saith; but seeing we yet all of us, find our selves in *no such* Perfection, and cannot say so of our *fleshly* Birth or Geniture; for we should be found as Lyars before God; if we did come before him and say; we were come holy and *totally* righteous from our Mothers womb: and if he should prove us and find us *faulty*, then he would not suffer it to avail us.

5. In Our Father; CHRIST teacheth us, we should pray to God and say; †Lead us *not* into *Temptation*, for if he should tempt us, we should not be found pure; and it might well be as *Isaiah* saith; * *From the Crown of the Head to the Sole of the Foot, there is no soundnesse in thee; but meer wounds botches and putrified sores, which cannot be healed.*

† Matth. 6. 13.

* Isa. 1. 6.

6. Also *Christ* had in vain taught his Disciples to pray *Forgive us our Trespasses*, IF they had had *none*; Also men find from the beginning of the world in the Old and New Testament, how very often *honest* people have *begotten* evill children; thus without doubt the possibility hath yet been with none, that they have begotten Children *meerly* out of CHRIST; like this Authour: I would fain see his Wife & Children; whether they have another skin on, since they are so Holy.

7. I have been told, how partly they are finely *uncircumcised*; but if their Holinesse were hidden from us; then that were good counsell and advice; that Men should *keep them* by themselves, that they might not *mixe* with the sinfull children of *Adam*: but get children among themselves only; and raise up a NEW World.

8. Then men might justly call that People SION and a marriage State, and say: *Here is the Lord:* but since it sheweth not it self yet in the *work* in power and Life, therefore we are not yet sufficiently assured of this *Bride*; for, a good discourse *or* Romance, *without* Life, doth not assure us.

9. But, that he saith, Men *can* NOT see the Holy People that is very wonderfully spoken; For was not Christ himself AFTER *his* Resurrection *in the Flesh*, SEEN? Shall we then beleeve without the power of the proof? seeing it is without the Ground of the Scripture; therefore it will be very hard to perswade us.

10. Who will assure us this, when Saint *Paul* saith; † *If an Angell from Heaven should come and bring another Gospel then he brought, let him be accursed*: and he nevertheless in his Epistle, hath * *concluded all under Sinne*,

† Gal. 1. 8.

* Gal. 3. 22.

* Rom. 7. 17. Rom: 7. 25. *Sinne*; and hath ſpoken of a twofold Man; that * *If he ſinneth yet he doth it Not, but the Sinne in the Fleſh doth it*; Alſo, *with the Fleſh, he ſerveth the Law of Sinne, and with the will out of Chriſt, he ſerveth God.*

† 2 Pet. 1. 13, 14. 11. And Saint *Peter* ſaith; † *It is ſignified unto me that I muſt lay off this Earthly Tabernacle*; Therefore we cannot be aſſured of this *totall* holy Perfection upon Earth *Outwardly* and Inwardly in the totall humane Subſtance without feeling Experience.

* E. S. 12. And though * this Man ſpeaketh plainly SO of himſelf; yet we beleeve him *not*, unleſſe he aſſureth us of it in Power: for it might probably be only an *Imagination*; and not in Deed or in *Subſtance*; and then we were very *ſilly* people, that we ſhould without ground and aſſurance, ſo proudly preſent our ſelf before God; as if we had NO Guiltineſſe; I ſuppoſe it would be fine humility before God, for a *ſtinking* loathſome Sinner, to preſent himſelf before God, and ſay; I am Holy, and *am* GOD himſelf, in *Divine* Omnipotency; I cannot Erre nor Sinne.

13. Dear Brethren, look to it, it is *not* farre from this, nor is much wanting, that a *new Antichriſt* is generated or Born: *Germany* hath certainly with its ſecurity cauſed it; in that men live ſo ſecurely or *careleſſy* under Chriſts Purple-Mantle, and tickle our ſelves with Chriſts ſufferings, and do but only fatten or p[illegible] the Man of Sinne under it; and this is a certain Image of humane ſe[illegible]ity and negligence, in that we boaſt we are good Chriſtians.

14. And ſay; we are Chriſts Children, and moreover *Holy*, and will be diſtinguiſhed from other People: therefore God ſheweth us in this Image, that we ſtand with the *Mouth* trimmed and *adorned* before him; but the *Spirit* is a falſe or wicked Man: As this † Authour ſaith;

† E. S. We ſhould call our ſelves Holy, and *deny* the Earthly Name, and firmly beleeve we are NO Sinners but *God* in *Chriſt*, born *Totally* Holy.

15. And *when* this *ſeeming* Holy World, exiſteth, then is the knowledge or *acknowledgement* of Sinne totally Dead; and although God ſhould blame us; yet would the *flattering Hypocrite*, Murmure againſt God and ſay; he did him wrong, and then is the enmity againſt God generated, and *Sinne* totally * blind.

* Or Blinded, from, us. 16. *No* Man would *know* more of Sinne, and though likely we were *totally ſinfull* before God; yet then is the time of which Chriſt ſaid;

† NOTE † *Doſt thou ſuppoſe that when the Sonne of Man ſhall*

ſhall COME, *that he ſhall find* FAITH *on* the Earth: there would be NO Faith, in *Power*, but only meer Faith of a *Hiſtory*, ſo that we will not beleeve, if any ſhould charge us as *guilty* of Sinne: thus there would be a fine ſecure negligent or careleſſe SION-*like*, Life.

17. Whatſoever we did then, it were all *Good*; there would be accounted no Sinne in the world, *none* would be ſaid to have ſinned, Chriſt muſt do all; and though many were very *Theeves*; yet no * MAGISTRACY or Government would be uſefull, for CHRIST ruleth all in all. * NOTE

18. Where there is no Sinne, there is alſo no *puniſhment*; then alſo men would need no Superiour to Judge, for every one judgeth himſelfe; and *whatſoever* he doth, that doth God through him; which indeed would run contrary to the Angellicall Government, and *againſt* the Government of the Inward and Outward Nature.

19. I admoniſh all Readers of † *His* writings, very ſincerely from a true heart, as a brother, for our eternall ſalvations ſake, diligently and well to ponder and *conſider*; what is hidden under this giving forth the being Holy: and how the Devill thinketh to take us with a *New Name*; ſeeing he perceiveth that his ſmoak-hole ſhall be manifeſted. † E. S.

20. Therefore will he now drive us wholly forth from the *acknowledgement* of Sinne, that we ſhould be wholly ſecure or negligent, and underſtand no Sinne more, and ſuppoſeth that we in our preſent evill life which we have, ſhall finely learn to *cover* our ſelves With *Chriſts* Purple Mantle, and introduce us totally into ſecurity and careleſneſs, and ſo keep us from the ACKNOWLEDGEMENT of *Sinnes* and entrap or take US *all*.

21.

But dear Brethren obſerve, and *convert* or turn away from ſecurity, and acknowledge your ſelves to be the *loſt*, and *returning* Sonne to the Father, and ſay continually, you have ſhamefully ſpent your inheritance; and that the Father hath received you again for his Sonne, he hath done it of *Grace* and *Favour*.

22. Be not proud again, ſay *not* to the Father *divide* the inheritance between us; continue only in humility, under the *ſervitude* of a Sonne, as CHRIST hath ſet before us in his Similitudes or Parables; if God will effect any thing New with us, he will well manifeſt it with power; we ſuppoſe *words* without demonſtration, are *too* little, in ſo high a matter, whereon ſalvation and bleſſedneſſe depends.

23.

But therewith I ſet before the Reader, the true ground what *Adam*

and *Chriſt* are in ONE Perſon; and which Man is without Sinne, therefore Mark this which followeth.

*1 Sam. 13. 14. 24. The Kingly Prophet of God, *David*, * *Was a man after Gods own Heart*, as the Scripture teſtifieth of him, in whom was the Spirit of God; and he propheſied of *Chriſt*; but he ſaid † *In Sinne was I born, in Sinne did my Mother conceive me*: which alſo manifeſted it ſelf in him, ſo that he had *neer* the Spiritual Man, alſo a ſinfull Man IN him, which was a *Murtherour* and an *Adulterour*: as the like may be ſeen in the *Patriarchs*.

†Pſal. 51. 5.

25. But who will now ſay of *David*, that he was not holy? Seeing he was a Man after Gods Heart; who alſo will ſay, that his Murther and Adultery was without Sinne? The Man that in *David* was a *Prophet*, THAT was no *Sinner*: but that which was a Murtherer was a Sinner; and yet it was but one only MAN, in *one* Perſon; but in *two* Properties, *viz*: one Heavenly and one Earthly.

26. The *Spirit* of God ſpeaketh of things to COME, and of CHRIST; concerning the Heavenly Property: and the *fleſhly* deſire, into which the Devill introduced his deſire, ſpeaketh out of the Earthly Property, out of the *Earthly* curſed Life, *viz*: out of the Murther and *Unchaſtity*.

*Note. 27. * In ALL men lyeth the Heavenly Image, which diſappeared in *Adam*; but it *liveth* in one, and in another it is *Unlively*: That Heavenly Image, *viz*: the ſecond Principle, is that out of which CHRIST was conceived and born out of JESUS.

†Note. 28. For, † God is in all places, but not Manifeſt in all things, but if he manifeſteth himſelf in the diſappeared Subſtance, *then* is Chriſt born, who dwelleth in his Principle; and the Earthly Man of the Earthly part in the Curſe of God; dwelleth in its *own* Principle, in it ſelf.

29. The Spirit of Chriſt dwelleth in the inward Subſtance of the diſappeared Image, from the Divine worlds Subſtance, that dyed in *Adam*; and the Elementary Spirit dwelleth in the Four-Elementary *Fleſh*.

30. The Spirit of Chriſt hath Spiritual Fleſh, for it taketh the Spiritual Fleſh which dyed in *Adam*, on again for a Body; and Maketh it living, THAT, is in its Fleſh, holy; but the *outward* Spirit of the four Elements in the Earthly Fleſh, is *longing* afterfalſhood and wickedneſſe, and bringeth its Luſt againſt the Inward Man, for the Devil ſiſteth it.

*Gal. 5. 17. 31. And that is it which the Scripture ſaith: * *The Fleſh luſteth againſt the Spirit*; underſtand againſt the inward Divine Spirit, and *the Spirit againſt the Fleſh*; And God ſaid to the Serpent, in the *Outward Fleſh* of *Adam*; *I will put Enmity between the Seed of the Woman and of the Serpent.*

32. The

32. The Inward Spirituall Fleſh is Heavenly, the Devill *cannot* poſſeſſe that; for if the *Soul* forſake that and go out from it, then is THAT vaniſhed or diſappeared and as a Nothing; In the wicked it is as a Nothing.

32. But when the wicked turneth himſelf to God, and turneth the Will of the Soul to God; then is *Chriſt* out of the diſappeared Seed born a Man; and is ſet before the Devill in the *outward* Fleſh, for a Cruſher or Bruiſer of the Serpent, which hindreth and breaketh the Will of the evill Fleſh, ſo that Sinne is NOT committed.

34. * And THEN there is a conſtant Enmity; Chriſt Governeth in his Heavenly Fleſh, through the outward; and ſtriketh the *Outward Luſt* to the Ground; then cometh the Anger of God in the *Center* of the Soul, and will alſo have its fierce wrathfull Government: and the Devill with the falſe or wicked Luſt; *crouds* himſelf thereinto. * NOTE

35. And the *Elementary* Spirit hungers conſtantly after its Mother the Elements, and then the Devill bringeth the Luſt *aloft*, and wheeleth the deſire about; then the Hand and the Mouth Fall on; and doth the work of the falſe or *Evill* deſire.

36. Then ſtandeth *Chriſt* in his tender humanity in the inward Holy Body, and reproveth the outward Man, preſſeth upon him, and taketh his power from him, and ſetteth him before the Eyes in the *Mind*, that it is abomination and *Sinne*; and driveth him again to the *unloading* of that, which the deſire of the Fleſh hath loaden upon him, *viz*: to *abſtinence* and Repentance.

37. Which is nothing elſe, but a going *again* out of the Abomination, and then the wrought Abomination, remaineth to the Anger of God and to the Devill for *food*, that is ITS refreſhing; but the Myſtery of Man, becometh *Free* again in it ſelf.

38. But as the Fowler, † watcheth the Fowles, ſo the Devill *watcheth* upon the Soul, ſo ſoon as it gazeth a little upon *him*, then he bringeth his Imagination into it, and *ſtirreth* the deſire of the Fleſh; and then beginneth the Devills Dance again; with whom Chriſt muſt fight *without ceaſing*. † Lauret.

39. But if he be not yet born and manifeſted in Man in the Heavenly Subſtantiality, ſo that the fair Image ſtandeth yet diſappearing and without Life: As in Truth, with MOST it is ſo, then know this; That IMMANUEL, *viz*: the Spirit, which in Paradiſe promiſed it ſelf to *Adam* & *Eve*, and went to meet them in their Light of Life; and called them, ſaying * *Where art thou Adam*, in the Light of Life of the Soul, and did ſet it ſelf towards them with great deſire; and now continually *calleth* the ſoul ſaying it ſhould incline and turn it ſelf to GOD. * Gen. 3. 9.

40. Then will JESUS, manifeſt himſelf in the faded or diſappeared Image, and Generate CHRIST, *viz*: a New Life, in the heavenly Subſtantiality;

ſtantiality; and that is the true *drawing of the Father*, whereof Chriſt
† John. 6. 44. ſpeaketh; ſaying; † *None cometh to me except the Father draw him*; the Father draweth the Soul; that it ſhould enter into Gods Love and *Mercy*.

41. And if it entereth in, then is JESUS CHRIST, a true Man, in the faded diſappeared Subſtance, and poſſeſſeth the Gates of the
* John. 10. 28, 29. Deep; and, of thoſe, ſaith Chriſt; * *My Lambs ſhall none pluck out of my hands*; for if HE be *born*, then may the Devill, rage and rave, and throw the BODY as it were to the ground, yet then the Saviour ſtandeth in the Battle, and draweth the *whole Man* continually again out of the miſery, and raiſeth him up before him, that man runneth continually again to Repentance of his abominations *heaped on him* from the Devill, and *unloadeth* himſelf of them again.

42.

But concerning the *Conception* of Children, That a right true Regenerate Chriſtian Man, ſhould *beget* his Children *totally* Holy without Guilt,
† E. S. as † this Authour conceiteth; that is *Babell* and a great Errour, which the Serpent introduceth, under which it will *cover* it ſelf, that a Man might not know the Kitling. it would fain be called *Holy*, Men have a long time called it the *Black* ſlick *Evill* Devill; and now it would once fain be called alſo *Chriſt*, and a *God*: but the Moſt high hath diſcovered it, ſo that we ſee, and know, it: and would have you Chriſtianly warned.

43. Every Tree and Vegetable bringeth forth fruit out of it ſelfe; *as* the *Plant* is; but know this; That the ſpirit of *Nature*, preſſeth ſo hard together into the power, out of which the branch groweth, that the branch oftentimes becometh, evill, withered, yea altogether a dry, *rotten*, Branch.

44. THUS it is with Man; that which is ſown, that groweth: but Gods Anger, through the Devils *Imagination*, eſpecially when he obſerveth, that the outward Conſtellation of the Starres in the Elements is evill; preſſeth it ſelf often in, therewith; ſo that *honeſt* Parents beget *evill* Children, and on the contrary alſo many times *evill* Parents beget *honeſt* Children, as experience maketh it apparent before our Eyes.

45. And to that End; CHRIST hath commanded us the
* Pedobaptiſme. * *Infant* Baptiſme, to baptize the Child in the Name of the Holy *Trinity*: then he will thus in this his Covenant be powerfull; and with his power *kindle* again the poor captive Tinder, and take the Serpents Poyſon, away, out of the Light of Life; ſo that the divine drawing ſtandeth open.

46. Then

46. Then the introduced Poyſon remaineth IN the *outward* Fleſh, which will afterwards be broken in CHRIST, and the Gates out and in ſtand open to Man: and then it is, as it is written, † *To whom you give your ſelves, as Servants in Obedience, his ſervants ye are; whether of Sinne to Death, or of the Obedience of God; to Righteouſneſſe.* † Rom. 6. 16.

47. The Soul hath free-will to go OUT and IN, but it * *can* NOT generate it ſelf in *Chriſt*; it muſt only go out of its own *Evill Will*, and enter into Gods *Mercy*; Then CHRISTS Spirit: which in JESU, ſtood preſented to the Soul in the Light of Life: taketh it in his Armes of the *deſire*; and Sprouteth in its deſire in the faded diſappeared Subſtantiality, forth, from the pure Element of Heaven; as a *New* Life out of Death, and that is CHRIST, *Man* and *God*. * Note.

48.

Readers let me perſwade you, *try it*, goe with it into the Holy Scripture, try it inwardly and outwardly, and learn the Truth out of *Chriſts* Spirit, then you will put no belief in † him: but we have ſeen it *in Ternario Sancto*, in the holy Ternary: and know what we write. † *E. S.*

49. But I am a *Childe*, whoſe underſtanding hangeth at the Breaſts of my Mother, and have no authority, and NO underſtanding, unleſſe what my *Mother* giveth me; I lye in imbecillity as a *dying* Man, but the moſt high raiſeth me up in his Breath; ſo that I go according to his *Wind*.

50. But I warn you Chriſtianly, that you would underſtand the zeal, to the *welfare* of your own Souls; I have *wages* enough, If I attain *your Breath*, and may Sprout up IN you, and may give you my Life; what ſhould I give you more? take the preſent and lay it well to Heart.

51. *Not* in opinion only; but introduce it into the *Breath* of God, and try it in Body and Soul; and take the cleerneſſe thereof, let *affections* go, they are not the Pearl; but *ſet* for the ſhame, of a *ſinner*: that the Evill and Malice might ceaſe and not pride it ſelf in FLESH; take only the pure *Oyle* for healing, the reſt taketh not hold of the Souls *Wounds*, but only the wounds in the *outward* Man; I pray the Reader not to interpret this otherwiſe, then as it hath its true Ground.

52.

Now as to what the * *Authour*, ſaith concerning the Good *Divine Wife* or Woman, which doth not exiſt from *Adams* ſinfull Fleſh and evill Luſt, which conceiveth and generateth the *Holy* Man, which is CHRIST, God and Man; THAT I alſo beleeve; it is true: But *his* underſtanding is erroneous, * *E. S.*

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in that he underſtandeth it to be out of the *outward* Man, and will have a *totall* tranſmutation of the outward into the inward, in *this* world.

53. The Good Wife or Woman is the *Heavenly* Image, *viz*: the ſecond Principle, which dyed in *Adam*, in that very faded or diſappeared Subſtance, the Father of all Things or Subſtances, *ſtriketh* up the ſparkle of his divine power: and if it be ſo that the Soul alſo in the drawing of the Father *hungreth* after it; the ſparkle beginneth to *glimmer*.

† Mat. 13. 31, 32. Mark. 4. 30, 31, 32.

54. And † *is firſt ſmall as a grain of Muſtard-ſeed*, as Chriſt ſaith, and if the Soul perſevereth, and introduceth ITS Will and hunger continually into THAT Glimmering *Tinder*; then he bloweth the Holy Fire up in its deſire; ſo that it glimmereth very much, whence the ſoul getteth *great* hunger.

55. Now if it be ſo, that the Soul caſteth away its ſelf-hood, and deſireth totally to caſt away the falſ-hood or *wickedneſſe* of the Devill, and in earneſt ſtrife with earneſt *Prayer* and giving up it ſelf, enter into the Love-Fire; then the Love-fire apprehendeth the Souls *Deſire*, and one Fire becometh kindled in the other: for the Soul is the Fathers Fire, and the ſown Love-Fire is the Sonnes-Fire.

* Luke. 15. 7.

56. And now cometh *the loſt Sonne*, *viz*: the ſoul, again into the Fathers Love, and the * *Great Joy in Heaven* beginneth, *ſo that the Angels rejoyce more than at* *Ninety Nine righteous*, *that need no Repentance.*

57. And at this Place; in this conjunction; the Noble Virgin, *viz*: the *Good Wife or Woman*, taketh its *Bridegroom* the Soul again into the Triumph of the Divine Kingdome of Joy, and giveth its Bridegroom the Garland of *Pearles*.

58. Not totally for its own propriety of its ſubſtance; No, there are *Two* Principles; God remaineth God, in *himſelfe*; but the Divine Light bringeth the Virgins-Spirit out of the Love-fire, into the Souls-Fire; and kindleth the Souls-Fire alſo; ſo that the Virgins-Light, ſhineth IN its Bridegroom, *viz*: the SOULS Light.

59. And here is *Chriſt* in the Wifes or Womans ſeed become Man; *viz*: in the ſecond Principle; out of Gods Light-and-Love-world; and what is here done, and what kind of Joy, is at this Eſpouſall and *Wedding*, we have no words to write; but I wiſh the Lover of Chriſt may *experiment* it: For the outward Naturall Man beleeveth US not; unleſſe himſelf hath been at this wedding; which is kept both in Heaven and on Earth; ſufficiently to be underſtood by thoſe that are OURS.

60. But know this, As Fire blazeth through Iron, whence the Iron is a meer Fire-Source or of a *fiery* Quality; and yet remaineth in

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it ſelfe, in its Subſtance *Iron* as well at one time as at another: and is never *Fire* in its own *ſelf*-property, and yet is Fire; But the *Fires Might*, ſtandeth not in the Iron, but it giveth only its Nature to it, as an Inſtrument or a *Body*; wherein the Fire blazeth.

61. * Thus underſtand us alſo, as to GOD and the CREATURE. The Fire, when it *blazeth* in the Iron; ſignifieth the Soul, when it is *kindled* in Gods Light; and the Light and the Shining of the Fire, ſignifieth the *Holy* Fire, and the *Virgin*; the Power of the Light is the Pearly-Garland, *whereof* I write in my writings: THAT, the Virgin giveth not, to the Fire-Soul, *viz:* to the Originall of the Fire, to be ITS own. * NOTE

62. But it ſets the ſame upon it, and *preſſeth* the ſame into its heart, but it cannot comprehend it, as its proper *owne*; as the Fire cannot comprehend the Light; and yet the Light ſhineth out of the Fire; the Fire hath another Source or *Quality* then the Light; the Fire is Father and the Light is Sonne, and yet they make two Principles one IN another.

63. Thus know; That the Creature is not God, it remaineth Eternally *under* God; but God blazeth through it, with his deſire of the Love-Fire, *viz:* with his Light and ſhining, and that very Light, the Soul, *viz:* the Man, reteineth, *ſo long* for its own, as the *Will* remaineth in Gods Light.

64. But if it enter again in its own propriety, *viz:* in the *Center* of its originall in its own Might out of the Reſignation, into *ſelfhood*; then the Virgin taketh away this Pearly-Garland, from the Soul; for the Soul, *viz:* its Bride-groom, is *run away* from its Spouſe *Chriſt*, *viz:* from its Love-fire, and become *perjured*.

65. Then goeth the Soul in the outward Fleſh, into the Devils Net in the dark reſtraint, and ſeeketh its *own Place*; and reſt, but findeth nothing; but the *Beaſtiall Pleaſure* of the Fleſh; with which it *Pampereth* it ſelf.

66. But the Noble Virgin calleth it continually, to *return* again; if it come again, then it is well and readily received: but the *firſt* wedding is *not* kept again: there is indeed a *glorious* welcome, but not like the firſt Eſpouſall; we ſpeak as we know.

67. But if the Bridegroom *viz:* the Soul, cometh *not* again, then Chriſt taketh its Garland, which he gave the Virgin for a Life, again *from* it, then it remaineth in ITS *Nothing* (without Source or Quality, as diſappeared or faded: and Eternally *not* perceptible nor viſible to the *Soul*.

68. And the Soul *remaineth* in its † anxiety, if the *Soare* be in it at the End of the *outward* Body; in that regard it ſtandeth in Eternall ſhame and ſcorn, that it hath *loſt* ITS Kingly Crown; † Gremen.

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and is driven out from the Kingdom of God, as an *Evill* doer, or as a *perjured* Person from its most beloved Bride and Virgin.

69. Further also know this, that Gods Light suffereth NOT it self to be *sowen forth abroad* into the *Flesh*; the Mother or Tinder to the † NOTE Light is indeed *sown*, but standing within, IN its Principle; the † outward world, is not God, nor will it in Eternity be called God; but only a Substance wherein God *manifesteth* himself; *viz*: a † *Similitude* of the Holy Divine Heavenly Substance, in which God worketh.

70. When a Woman is impregnate from a Man, and generateth a Childe, THAT, although likely it cometh from holy Parents, is not *Wholly* CHRIST, from within and without; * *E. S.* as this * Authour conceiteth without ground of Truth out of his obscurity.

71. CHRIST, *viz*: the WORD, is indeed, a glimmering Mother or Tinder; according to the *Property* of the true Image, which is propagated in all Men as a *possibility*, but NOT in the *outward* Flesh in this worlds Substance; but in the *second* Principle; and the Souliſh Property is in the *first Principle*; each dwelling in it selfe.

72. Therefore hath Christ instituted the *Baptisme*, and Espoused himself with the Mother or Tinder to Souls, with this Covenant, that though the Mother or Tinder did not come to a burning Light, and that the Child should *dye*, even in its *Mothers* Body or *Womb*; yet nevertheleſſe, the *Soul* would be in Christs *Arms*, in which he would kindle HIS Light.

73. And though holy Parents beget Children, if I did look upon them, I would *not* say, here standeth or goeth in this Child, Christ; it is *wholly* Christ: HE is indeed IN the Childe, but in his own Principle, and in the *Childs* Property, as a Glimmering Mother or Tinder; on the *Band* of Christ; but the Soul of the Childe is also on the *Band* of the Fathers anger, in the property, wherein *Adams* Soul hath broken it self off from God.

74. The *Properties* of the Soul stand not in Equall Concordance, as God created the First Soul, they stand in the Elevation, in the *Multiplicity* of the Wills, and not in *One* Will; in the Multiplicity of the Wills is the *Turba*; for one Will is the Enmity of the other: and they cannot be broken, for their originall is out of the Eternity from the *Center* of Nature.

75. *Unleſſe* Gods Light kindle it self in them, then they become in the Light *transmuted* into One Will; and then the Enmity and contrary will in the *Center* of the Life of the soul, *ceaseth*: also then the outward Life in the Child, is together, in the Flesh of perdition, and is subject to *Death*.

76. For as the *Properties* in the Souls Life, are in *strife* and Contrariety, so also are the Properties of the outward Life; for in *Adam* all

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went forth out of the equall concordance, and now one kindleth the other: and the ſtriſe between heat and cold alſo Evill and Good, continueth *ſo long* as the OUTWARD Life continueth.

77. Therefore, it is a wrong Expoſition of the † Author; where he ſaith; † E. S.
Holy Faithfull Parents generate *altogether* CHRIST: yes, that Chriſt himſelf is the work of Humane *Propagation*; which a Cow would almoſt laugh at, to ſee its like in the outward Man, ſo that *he* doth more fooliſhly than a Beaſt: *Chriſt* dwelleth in Heaven in his own Principle; and the *outward* Man upon Earth in his own Principle.

78. The holy good wiſe or woman, whereof he ſpeaketh much without ſufficient underſtanding, *generateth* not the outward Beaſtial Man of the Four Elements, but the Inward of the pure Element; God driveth not on the work of humane propagation, HE hath given it to MAN into his *own*: will in Chriſt God drave it on, but without humane *Concurrence*, out of his *own* Predeſtinate purpoſe.

79 Now if this * Authour, can generate children *without*, *Man*, * E. S.
then we will beleeve him, that God hath begotten a *Chriſt*-Child out of him, or out of his Wife, if *without* Man, ſhe is impregnate from Gods word.

80. But he will fail in that, *Adam* hath ſquandered this power; as we have expreſſed, concerning it at large, in the Book of *the Three Principles*, alſo in the Book of *the Threefold Life*, as alſo in the *firſt* Part of the *Incarnation* of Chriſt.

81. The † *Conjunction* of the Seeds is cleerly in ſtriſe, and contra- † NOTE
ry Will, and in the ſtriſe and contrary Will, is the *Life* in the Childe maniſeſt; and not in the Slime, but in the Anguiſh in the choaked Bloud: The beginning of Life in a Childe, is a DYING of the Maſculine and Feminine *Tincture*, of the Seed, and out of this dying goeth a new *own Life*, up.

82. As the Light ſhineth from the *Candle*; ſo we are to conceive in like manner, that the Man and Wife only ſowe the BODY of the Lifes *Candle*; out of which, the Life in the dying, *viz*: in the anguiſh-Fire, in the choaking of the firſt Bloud, wherein the Childe * becometh * Or is incar-
Man, is generated: *not* as a dying of Conſumption, but in the anguiſh nate.
of the dying Source or Quality, the Firſt Principle, *viz*: the true Fire-Soul in its Principle, becometh manifeſt.

83. It is not, conceiting will do it, but *underſtanding*

the *Center* of Nature, how a Life originateth; not *only* to say; Christ, and God, doth a thing; but to *know*, WHAT, God, Christ, and *Man*, is, *each* in IT self.

84. *Man* must understand the *Principles*, and not with Historicall conceit, with *Literall* knowledge; and confound one thing in another; such a Master as this † *Authour* will needs be; *viz*: a God, that is *Omniscient*, he should before-hand know *very* well, and not so sottishly, with such *loud cry*, come and draw up, without Ground and understanding.

† *E. S.*

85. *Men* know also well, that the Holy Woman or Wife *viz*: the *Virginity*, is from God; but it hath not the might of Generating; It is in *Adam*, with the Wife *Eve*, squandered; it cannot generate more; unlesse the *Generatour viz*: CHRIST were before-hand generated in it; and then it generateth the Soul, its Bridegroom, otherwise, in the WILL; that is, it transmuteth it into ITS *Love*, and setteth Christs Garland or Crown of victory, upon it.

NOw followeth The Second Point of the *Fourth Text*, The * Explainers own Words. * E.S.

1.

BUt how and in what measure, *manner*, and kind, She, from her God and Man CHRIST JESU, goeth, cometh, is Created or Made, and prepared: *hence* now the Triune God and Lord signifieth in the Testimony of Holy *Scripture*, for the better and cleerer knowledge of the holy *Marriage*-state; and wonderful divine Union of Man and Wife, in one Flesh, for a *Type* and *Looking-Glasse*, giveth therein, through the Divine knowledge and wisdom, to acknowledge and consider.

2. How and in what measure, *manner* and kind, the holy woman or wife, and faithfull humane *visible* Flesh and Bloud, under the Masculine and Feminine *Sex*, from CHRIST, the Triune highly praised God, her Man or *Husband*, proceeded, was made and prepared.

3. And as true Christian *honest* faithful marryed people; whom God joyneth together, (for here I speak not of those marryed people, who highly esteem *outward bravery*, riches, honourable familyes, and outward Name, whom the *Lust* of the Flesh and of the Eye, in this world, bringeth together, and *causeth* to marry) yes, truly faithful *Christian* Marryed people; who many times, never saw one another with their eyes.

4. As, all truly faithful Chriſtian People, *will*, to the higheſt praiſe of God in their hearts, with God the Triune Eternal Truth and *Seal*, give Teſtimony, *with me*, that oftentimes, very wonderfully and ſtrangely, their whole perſon, *altogether* unknowing, are brought together and joyned by the Triune God JESUS CHRIST.

5. In that, the LORD giveth and incorporateth in the Maſculine heart, his holy Love, towards the Feminine Image, which before; as it often cometh to paſſe, he never ſaw, much leſſe, found any deſire after ſuch a One at any time, which in *her* preſenteth the *holy* divine Love and voyce, with all manner of friendly, richly amiable, words and works towards the feminine Image accordingly.

*1 Pet. 1. 15. 6. And by * *all manner* of outward Modeſty and *Chaſt* Service or Miniſtry, and *Converſation*, without ceaſing, in care day and night, is diligent in, and doth not give over, till through the divine good power and working, it *preſſeth* into the midſt and *Center* of the feminine heart: and with its powerful burning operation, it Imageth to it ſelf the Maſculine perſon; and bindeth with it ſelf the very *divine* Good Holy Chaſte Love.

7. In both which Chriſtian hearts, this *Triune* divine fire-burning Love, in the holy Divine working reception and growing *doth not ceaſe*, till it bring *both* theſe Maſculine and Feminine Perſons into *one*.

8. So

8. So that they through *this* powerfull working in the Love, are one Heart, one Soul, one Body, one Fleſh and Bloud; as indeed in the Love of the Divine voyce, *each* calleth or nameth the other his own heart Soul and *undivided* own propriety.

9. And then in this *Chaſt* Divine richly amiable working through the divine power, in *holy*, and not unchaſt *fleſhly* mixture and union, in right holy love and purity in the divine powerful bleſſing, the divine Word, and *holy diſcourſe* incorporated in the Faith, bring forth fruit of the pure Chaſt love, through and out of them, and generate *Children*.

10. Which the LORD by † *Paul*, 1 Corinthians 7. in regard of the faithful married people, and *honeſt* Chriſtians, (through and in whom, he with his moſt holy in the Love, is powerfully and actively) calleth holy generatings and *holy Children*. † 1 Cor. 7. 14.

11. Which *holy* wedlock Divine Love, in and among honeſt Chriſtian Children, is an *Eternall* never ceaſing band of Divine Unity, which never more in and to them, is rent quenched or cauſed to ceaſe.

12. Juſt in ſuch a manner it is with CHRIST the Triune highly praiſed God, the Triune holy Man or *Husband*; which in and with his divine voyce of his holy fully perfect Love, according to the Teſtimony of St. *John* 3. * *hath ſo loved the world*, whole Mankinde, yes when they were yet * John 3. 16.

Enemies.

Enemies, and presented his Love to all Men, under the Masculine and Feminine *Sex*.

23. Whereby and wherein, the Children of Men, (which through the Fall of *Adam* and *Eve*, were Enemies of God the Eternall Good, and of all Divine Matters) he himself would *new prepare* them in their hearts, with his own divine Voyce and holy Love, with his own power and substantiall working, and bring them again, out of the Kingdome and Dominion of the reproachfull, in and to the *Domineering* of Death the Devill Sinne, and the outward Naked *fleshly* World, and Lust of the Eye, and new Create and Regenerate them, in and with, *this* his holy Divine Love.

14. As indeed through this Triune *in-working* Divine holy Love CHRIST JESUS, in the Elect; the stony *Adamicall* sinfull cold unchast malicious heart, with all evill Lusts and Enimicitious Desires, against God, the Triune Eternall Good, is *wholly* done away; and through this holy Divine working in the Love, is prepared *anew*.

15. Which appeareth totally richly amiable and a perfect Love-heart of God; which *burneth* towards the *Triune* highest Good, in and with *full* Love, in the full Love it self; and through the most high Triune God *Christ Jesus* himself's own in-working Power, in the Love towards her Man or Husband of the high Divine *Majesty* CHRIST JESUS, becometh so fiery and burning.

16. So that also the Divine *new* Love-heart, appeareth so great & *surpassing* in the Love, that it presseth into all, inward and *outward* Members

bers of the Body, in full Power, and changeth all the Members; and to the Triune higheſt praiſe of God *Chriſt Jeſus*, her Man or *Husband*; totally reneweth them.

17. So that in and to theſe men *new prepared* in the Love through CHRIST; nothing but all good holy divine things in Love, in words, life, works and deeds, are *traced* and manifeſt, and viſibly knowne and ſeen by *faithfull* Eyes.

18. In and to which holy totall new Divine Perſon prepared in the Love, the *Word* of the LORD becometh richly and Glorioufly filled; Hoſ: 2. * *I will call them my beloved People which were not my Beloved.*

* Hoſ. 2. 23. Rom. 9. 25. 1 Pet. 2, 10.

19. As now through this holy Divine working in the Love of the Triune highly praiſed God CHRIST JESUS, the expreſſe Image and ſelf-ſubſiſting Subſtance of the *Triune* Deity it ſelf; hath prepared, new made, and *ſet, here upon earth*, from the beginning of the World, to himſelf, truly Faithfull Holy *Patriarchs, Prophets*, and all the faithful of the *old* Teſtament, out of or from all generations: as alſo all *Evangeliſts Apoſtles Prophets* and *honeſt Chriſtians* under Maſculine and Feminine Sex of the *New* Teſtament; in ſuch a Manner, as is mentioned before, to his holy Service or *Miniſtry* praiſe & Glory of his holy Name, yes, to his own Love, IN the Love.

Now

† *J. B.* NOw *followeth* † my answer upon this *Second Poynt, together with an* Explanation *thereof.*

I.

* *E. S.* THAT which this * Authour sets down concerning Christian Married People, *that it IS so*; ought well to be *wished*, that it WERE so; but it is not so, *perfectly*, in any; there is a Good Spring wanting to them, for this Great holinesse is squandered away in *Adam*.

† Mat. 18. 20. 2. Indeed Christ saith; † *Wheresoever two or Three are gathered together in my Name, there am I in the midst amongst them*; *Christ* is indeed *with* Holy Married people *that fear God*, if they begin all their Matters in his *Name*; he governeth and blesseth them, if in earnest sincerity they abide *with him*; that, I speak not against at all, also all their works in the *true* marryed state, are *acceptable* to him; for Christ is come, that he may destroy the works of the Devill.

* *E. S.* 3. But the * Authour must not here in the work of humane propagation, put or ascribe *so* great *Perfect* holinesse; and though indeed it may be called holy, yet it must be better distinguished, *what*, *therein* is holy, and what unholy: else would all mens Burning *bruitish* and beastiall Lust of the Flesh, be *accounted* for Holinesse.

4. As when they vehemently with the Imagination and Desire, towards Man and Wife, tickle themselve, as if there stuck therein great *perfect* holinesse, and that it were done only and *solely* out of Gods driving on, in *Christs* Power and instigation.

† *E. S.* 5. And here the † Authour, *distinguisheth* NOT what is Divine and what is naturall; he jumbles the whole work in one, and calleth ALL Divine, as if the work of such conjunction, and inclination of the Desire in one towards the other, were all done in the Driving of the Spirit of *Christ*.

6. As he draweth also totally to *this purpose*, the coming together of two Married People; which as to honest vertuous Children, who pray to God in earnest *sincerity* for it beforehand; and put their Will into his; it is so *indeed*, that *often* two persons come together through Gods sending.

7. Which I also praise, when it is SO done; whereby also *more* blessing and Salvation or happinesse may be, *then* in THOSE, whom the Lust of the Eye meerly bringeth together; and nature coupleth: And I would *not* in this *oppose* the Authour, but willingly receive and allow it for right; IF the Thorne and Poyson did not stick in it and under it, concerning the *totall* Holy *perfection*; wherewith he supposeth he *begetteth* children *void* of Originall inherited sinne.

& For

8. For this ONE Articles sake I will *unfold* this Point, that Men may but see, what is divine and what is Naturall, what is Holy, and what Beastiall, and that the flattering hypocrisie and *seeming* holinesse, under which Men will cover the Originall inherited Sinne might be known.

9. And that honest marryed people should not be secure or careless, but know, that *they* also are Sinners; and learn to be *afraid* of Gods Anger, and be humble before God, and diligently learn with great *circumspection* to Pray one with another, that the Devill may not sift the native *impurity*, and throw them into the *beastiall* property.

10. Which indeed co-hangeth to this *marriage* work, for the holy work is performed with a Beastiall work, and this originateth in respect of the Fall of *Adam* and *Eve*; and that marryed people might learn to *distinguish* the holy in the Love, from the beastiall, and learn in this work to remain Modest *Chast* and *Temperate*, before God and Man.

11. And not as a burning *Lustfull* Bull, to which brutish work this * Authour openeth a wide Door, while he calleth it *totally* holy, and so at last in his holy giving forth; All shame would be *extinguished*. * *E. S.*

12. Whereas yet the understanding, and also Nature testifieth, that an *Abomination* hangeth to it, which is not quite holy before God; in respect that also Nature it self together with the Soul, is *ashamed* of it: which ought well to be considered; and how the poor Soul, which appeareth by the Eyes, is ashamed before its *Bridegroome* CHRIST; that it now after the Fall, must propagate it self after such a *Beastiall* Manner, like other Beasts.

13. For this cause I will unfold it, that marryed people may learn to know themselves, and that *this* Authour might not make them so totally blind, and they live in abomination before God, as *Beasts* without any knowledg thereof; *unlesse* for this; I would not particularly oppose him in this Article: for holy people *should* get also holy children, which yet miserably often faileth, as is apparent to our Eyes.

14.

We know what *Moses* saith: That † *God said*: *Let us make Man, an Image that is like us*; He saith *not* TWO Images, but ONE Image that is like us. † Gen: 1. 26.

15. God is according to the Fire and Light but ONE substance, *viz.* according to the Fires and Lights *Tincture* in the Eternall Nature he is also but ONE substance; And that he is, and is called Father and Sonne, yet he is therein also but ONE substance.

16. But manifeſted in TWO Principles; *viz:* with the ſtern Fire-world according to the Fathers Property, and according to the Light and Love-world in the Sonnes Property; And yet is, but ONE only ſubſtance undivided, but ONE God; as Fire and Light is ONE.

17. Thus he hath alſo created his Image Man, according to his ſimilitude, out of his out-ſpoken ſubſtance; out of ALL into ONE ſubſtance into one only Image: and alſo inbreathed the Spirit of all the THREE Principles into ONE only Spirit.

18. All the *Three worlds*; *viz:* The Eternall *dark* cold fiery, *viz:* the Eternall Nature; as alſo the Eternall *Light* fiery, together with the ſubſtance thereof, *viz:* the pure Element, and therein the Paradiſe; for alſo the *outward* Four Elementary and Syderiall world with its ſubſtance, were in this created Image, but One in like or Equall Concord or agreement.

19. Man was and is the Inward and outward world, the Inward World is the Heaven wherein God dwelleth, thus was Man upon Earth in *Heaven*: the Inward and outward was ONE; the Inward manifeſted it ſelf in the outward, *viz:* God in the Time: the Outward is the *Time*, that was in Man ſwallowed up in the *Eternity*; but it was manifeſted in it ſelf, not totally for the Dominion, but for the *wonder* of the Dominion of the Divine World.

20. The Outward World knew it ſelfe *not* in the Time, but it wrought in it ſelfe as an Inſtrument of the Maſter: The outward *Sulphur* and *Mercury* of the Body, were manifeſted in the power of the inward Spirituall *Sulphur* and *Mercury*; The *Tinctures* of both were manifeſted in one another as One, the Spirit wrought through the Time, and that was a Paradiſe where neither heat nor cold might be manifeſted.

21. The Life of *Both* worlds, *viz:* the Heavenly Holy, in the Pure Element; and alſo the outward in the Four Elements, were but *One* only Life; and that was a *Similitude* according to God; *viz:* an Expreſſe Image.

22. For God dwelleth in the Time, and the Time is not manifeſted in him, but before him, as a ſimilitude, it is IN him in the dominion all one: The Time is *ſervant* and his work, it liveth in it ſelf, but *God* is the Life of *Time*, But in comprehenſible to Time: the Time ruleth not in God, but it is in him as an Inſtrument; wherewith he ruleth and maketh or worketh.

23.

But now underſtand us concerning the Soul, The Soul is not out of the *Temporary* or Time-Nature; the Time-Nature is but its *dwelling-houſe*, even as an Inſtrument with which it maketh or worketh: * It hath in it ſelf the *Center* to the Fire and Light world, and out of the *Center*, it became inbreathed into *Adam* by the Holy Spirit, in the Moving of the Father out of the Three Principles.

*The Soul.

24. And

24. And this is its Fall and Sinne, that it hath through its mighty desire, *manifested* the Properties of the Dark World in the *Center* of the Eternall Nature; which was done through *Imagination*; in that it introduced its Lust into the Instrument of Time, *viz*: into the Outward world.

25. And would try how it *relished*, when the Equality of agreement went forth or away one from another, so that Evill and good were Manifested, each in it self: it lusted to eat of the relish of *both*, and thereby be omniscient, and suttle; as *Lucifer* in like manner so perished; who lusted after the dark *Center* in the Fire-birth, and awakened that in his desire, that so the like concordance or equall agreement, in *him*, might be Manifested in an awakening of *all* Properties: whence Lust and falshood or wickednesse *existed* to him.

26. For if the Lifes-forms, *viz*: the Forms of the Eternall Nature, were manifest *every One* in it self, then there is a great *Enmity*, for every one will rule, every One hath its own will, and if this were not, then there would be neither perceptibility, nor finding, but an Eternall *stillnesse*.

27. But now the Lifes formes should not be manifested in the qualifying or operating *each* pressing forth; but instanding in equall agreement, like a Tuned Lute: and the *Spirit* which was brought forth out of this equall agreement, by Gods Spirit, was also in equall agreement, *viz*: the Spirit of the Soule; as the *Aire* out of the *Fire*; that should enter into the Sound of God, and strengthen it self in the power of the Light, and with that very power strike the *Cittron* of the Lifes forms.

28. But that it did not, but it entered into own will, and reached after the *Center* of the Lifes forms, and awakened the same; it would *it* SELF *be* GOD, and made it self a *dark* Devill; according to the first impression in the *Fiat* of its Property; out of which in this world, are evill poysonous worms and beasts come to be; according to the *outward* Impression: and that is the reall Fall of the *Devill*, as also of *Adam*.

29.

But that we may render it better *intelligible* concerning *Adam*, as also concerning his *Wife*: *Adam* was a totall *entire* Image of God, when God had created him, then he was Man and Wife, and yet neither of them; but a *modest Virgin* in the Similitude of God.

30. He had the Fires *Matrix*, and also the Lights *Matrix*, out of which, through the Element, water becometh generated through the *dying* in the Fire; He had the Fires and Lights *Desire* in him; *viz*: the Mother of the Love and of the Anger, according to the Principles.

31. The Life stood in a *Conjunction* of continuall inward joyfull desire of one in another, the Fire loved the Light, *viz:* its meekning and *beneficence*; and the Light loved the Fire, *viz:* its Life and Father; as God the Father loveth his Sonne and the Sonne the Father in such a *Manner* or Property.

32. And in such Love-Desire, *viz:* according to Fire and Light, in which desire also, the dark impression with its hunger hath *intermixed* it self; God hath generated Substance; The impression in the Desire is his *Fiat*, which he leadeth with the voyce of his Fire and Light; *viz:* his making or working.

33. Thus also in his Image, Man, was the Fire-*Matrix*, and the Lights desire in great richly Joyfull *Eternall* Conjunction, or as I may somewhat explaine it, when TWO desires meet together; as a great richly amiable relish; and the Impression, *viz:* the *Fiat*, maketh this Conjunction hard or loud sounding, as the Tone of a word; wherein the cleer sounding richly joyfull Life standeth, in the Feeling Tasting Smelling Seeing and Hearing, as an amiable *manifestation* of the Eternall stillnesse.

34. And as this is to be known concerning the Spirit-Life; so also in the Flesh-Life; for what the Spirit in the Three Principles is in it self: In Word and *Power*: that the Flesh in it self is in the *Substance* thereof.

35. The Flesh hath the *Tincture* of the Fire and Light in it self, to such a Glorious Conjunction and relish; and the *Fiat*, *viz:* the Impression is also the Middle or Means of the desire in the Flesh; and maketh the relish substantial, whence vegetation or *growing* existeth.

36.

Yet now *Adam* was but ONE, and standing in such great Glory, as a totall Similitude according to God; in Operation Life and generating; as God had generated all things out of *his* UNITY.

37. And in the FIAT, which was in all things, he had created to himself his Image according to the Property; that is nothing else, but in the impression of the *Fiat* in that Conjunction, he manifested that very Lust or Longing delight with the *Impression*; Now if *Adams* Soul in its *self hood*, had entred with its Spirit, into the word of the Holy power of God, and had not awakened the self hood in the *Fiat*, and had strengthned it self in Gods holy power in the desire, *viz:* in the Impression.

38. THEN had the Impression, *viz:* the *Fiat*, again formed a Similitude in Spirit and Substance in it selfe; THEN might *Adam* have generated magically after a *divine* manner; as God generated the Creature, and set it forth VISIBLY.

39. For, the *Matrix* of the possibility was in him; but when the Souls will, *viz:* the out-going Spirit, brake it selfe off from Gods power, and went into the *Fiat* into its *Center*, into own Lust, to tast evill and

good

good and went out of the Resignation into self-hood: then went also the *Conjunction* in the flesh into such a desire; and hungred after the Mother out of which it was created; and the hunger was just in such a Propertie, as it was in the Spirit.

40. And with this *hunger* of the Spirit and of the Flesh, was the *vanity* in the *Center*, manifested through the FIAT: For the *Fiat* impressed the desire, so that the *vanity* in the substance of the Flesh came and was manifested: then all was done concerning the fair Image: for the vanity loved it *selfe*: it would not enter into Gods Love, *viz*: into the Holy power; also it *cou'd not*; for God receiveth NOT *that* for a Childe.

41.

Now when this was done, God saw the *Fall*, as indeed he had known it before, and in that regard, he saw, and fore-saw, Man, in the *Center* of his Heart in the Love Desire; determining to move himself in the *Center* of his Love in the *Humane* Image: and to set the CHRIST in JESUS, or out of JESUS, *viz*: the greatest humility out of God; in this * *Middle* between God and the Creature.

* For a Mediatour.

42. Then said God in himself, as *Moses* saith: † *It is not good that this man should be alone*; for he had cleerly lost the divine Might to generate Magically out of himself through ONE, *We will make a fellow Companion or Help to be about him.*

† Gen: 2. 18.

43. He *Adam* could now not generate Magically; for he was cleerly passed into the *Lust* of self-hood; had he kept GOD for a *Help*; then he had been able; but seeing he could not: *therefore* said God: *It is not good*; in the beginning it was good indeed, but in the Lust it was *not* good.

44. For, in God alone standeth the ability; out of which, *Adam* was gone with the lust into self-hood; for the Fathers Anger, turned it self together in the *Fiat* aloft and would be Creaturely, whence the Lust after Evill and good *existed*, *viz*: after darkness Fire and Light, and the substance of all these.

45. And now when the *Verbum Fiat*, the Word Fiat stood in *Adam* in the desire, and impressed the Property in the Lust, into a *substance* of its Similitude, then appeared the Magicall Image, *viz*: the Similitude according to *Adam* in the Spirit, but the ability of the Creature was gone, for it stood in the self hood, then sunk the self-hood down in unability.

46. Now then said *Moses*: * *And God suffered a deep sleep to fall upon him*, seeing he was gone from God into the self-hood, *therefore* God let him fall into unability, *viz*: into sleep; he let it be done, that he fell into unability; for in the self-hood he was in the Fires might even *become* a Devill, and so was not able; but he slept: and *this* Sleep is CHRISTS Rest in the Grave.

* Gen: 2. 21.

47. Dear

47.

Dear Brethren obſerve it well, it is become highly known, not in Conjecture and Conceit, but *in Ternario ſancto* in the Holy Ternary, according to Gods *Counſell* and Will.

† NOTE The worlds change.

48. † The *Sleep* ſignifieth *Death*, *viz*: a deſtruction of this *outward* Dominion: for as the outward World in its *ſelf-hood* and Dominion, cannot ſtand Eternally, but muſt go again into the beginning, into the Eternall *divine* Dominion; and totally break to pieces in its ſelf-hood, and be *purged* and tried through Gods Fire.

* NOTE Mans change with the worldschang.

49. So muſt alſo the *Outward* Myſtery of Man in the * *ſelf-hood*, break to peeces, and enter again into the Magick Image into Gods Willing Working and Living.

50.

† Note Text. I. verſe 115. and following to verſe 72.

† And underſtand us here right: The Woman, *viz*: *Venus's Matrix* from the Light Aire and Water out of *Adams* Eſſence, became in *Adams* Sleep, *viz*: in the unability impreſſed in the *Fiat*, as a Mother to the Propagation; wherein the Fire, in the Property of the Love-Deſire, *viz*: in the *Center* of the Tranſmutation of the Fire into Light, became comprehended in the *Fiat*.

51. But the awakened *vanity* in the deſire of the *Fiat* in the own ſelf-hood of the Souls will, was cleerly *ſtirring* and manifeſted in the Luſt: the Magick Birth was loſt: therefore *God* through the *Fiat*, * *took a Rib in Adams ſide*, according to the Impreſſion of the power of *Adams* Soul and Spirit, in the *Sulphur Mercury* and *Sol*: and manifeſted that in *Venus's Matrix*.

* Gen; 2. 21.

52. Underſtand: from *Adam* was taken his faire Roſe garden of the great Luſt Deſire or Pleaſure, of the Kingdom of Joy; *viz*: the Lights *Tincture* according to the Property of the Love-deſire; And according to the bodily ſubſtance, the Property of the Spirituall Water; which in the Love-deſire, becometh generated through the Fire, and is the Fires or Souls-Spirits greateſt refreſhment, in which the Fire-ſpirit had impregnated it ſelf in Subſtance, and generated its Similitude; *viz*: in the Love-deſire.

53. This *Venus* Mother, became figured into a Wife or Woman, and in *Adam* remained the Fires Mother, which continually, introduceth its hunger into the *Venus* Mother, in like manner alſo the *Venus* Mother into the Fires Mother, *viz*: into its Father and Man or Husband, which giveth it Eſſence and Life.

54. In which *Conjunction*, the PERFECTION of the Kingdom of Joy ſtandeth, and the fulfilling of the deſire, which ſhould damp and hold Captive the Luſt of Vanity, out of the *Center* of the Impreſſion according to the dark worlds property; and onely refreſh it ſelf in the Love, *viz*: in the Kingdome of Joy.

55. This Love-ſport or Scene of both the *Tinctures* of Fire and Light, were *divided* in *Adam* in his Sleep; for God parted them in

the Fiat, and here *Adam* loſt his chaſt Love-ſport: and his Virginity, which CHRIST brought to him *again*; and in the place of his Rib for a Wife, where he became broken muſt *Longinus's* Spear *enter*; and the Regenerate Virgin-like bloud, muſt *Tincture* this Breach; and heal and make it whole again; and quench the wrath which was in the Breach.

56. Thus we underſtand what the Woman or Wife is, *viz:* A *halfe* Adam; *Adam* hath in the † Superiour might: the firſt Principle; and *Eve* the ſecond. In *Adams* part the vanity became firſt manifeſt, *viz:* in the *Center* to the Fire.

† Or Predominancy.

57. Which Fires-deſire entered into the *Venus* deſire, and in the Luſt became manifeſted in the *Subſtance*; in which the propagation was; *therefore* God in Paradiſe promiſed to enter again into the Seed of the Woman, and with the new generated Love-deſire, to break the Head of the Serpents deſire which was exiſted out of the *Center* to the Fire-Life.

58. That is, to overcome IT with the great Love, to go it ſelf into the abomination, *viz:* into the Womans Seed, which the *abomination* in *Venus's Matrix* hath poyſoned, and introduced into falſe or wicked Luſt; and to break that very will, which againſt Gods holineſſe and purity went into own ſelf, and turn it again into the Love-deſire.

59. And here when *Adam* was divided, and the Divine might or power, *ſlept*, he together with his Wife, with his Pleaſure-Garden, was ordained into the outward Life; for the *divine* underſtanding was in him, faded.

60. For, he was gone forth from the Divine Love-Fire, with his deſire, into the ſelf-hood after the *vanity*, *viz:* after the *Manifeſtation* of Nature, after *Art* and *much* knowing, THAT, he gat alſo; but he loſt thereby the knowledge of the DIVINE Kingdome of Joy.

61. He was yet indeed in Paradiſe with his *Eve*, when the Spirit of the outward World awakened to him; but in the Luſt of the vanity together with his *Eve*, to which the Devill afterwards gave him more cauſe, at the Tree of Temptation, as is * above mentioned.

* See before Text. I. verſe: 115.

62. *Adam* Slept in the Divine world, and awaked to the outward world, and with the Earthly Eating of the Tree of Temptation which was Evill and good; the *vanity* in the Subſtance of the Fleſh fully awaked; for there began the Properties of the abomination in the *Center* of Nature; to qualifie or opperate, as a ſeething.

63. Now was Heat and Cold, moreover, bitter, ſweet, and ſowre, and all whatſoever is manifeſted in the Dominion of the Starres and the Elements; manifeſted alſo in him: The *Sulphur* and *Mercury* became manifeſt and ſtirring in vanity of the *Poyſon-Life*: of which now, the

the Souls Spirit in *Adam* and *Eve*, was *aſhamed* when they ſaw, that they in their ſelf-hood, ſtood in ſuch miſery; and that Heat and Cold preſſed upon them.

64. And when God called them, again with the voyce of Grace, *Adam* ſaid, * *I am naked, and am afraid*, But God ſaid, *who hath told thee that thou art naked: haſt thou not eaten of the Tree which I forbad thee; and he ſaid; the Woman gave me, and I did eat: and the Woman ſaid, the Serpent beguiled me.*

* Gen: 3. 10. to the 14.

65. Here now lyeth the whole forementioned matter or Subſtance, how it came to paſſe; for the Luſt ſtood in *Adam*, and was in the Love-Deſire in the *Fiat* become introduced into *Subſtance*; in which, *Adam*, had the Birth ſtanding, that was divided from him; and now *began* that very abomination of falſe or *wicked* Deſire in the *Woman*, to luſt; and raiſed fully the whole work up, to Sinne and abomination againſt Gods holineſſe.

66. And this is the very *abomination* before God; that the Lifes Formes are gone out from the equall agreement every one into the Manifeſtation of IT ſelf: whence in the Life, contention, *viz*: riſing up of Pride, as alſo Covetouſneſſe, Envy, Anger, and falſe or wicked ſuttlety; *exiſteth.*

67. So that every Forme knoweth it ſelf in the ſelf-hood, and is Manifeſt to it ſelf, whence Man, *viz*: the *Fleſh* in this oppoſite Striſe; is introduced into *Sickneſſe*, woe pain and corruption.

68. For in the equall agreement NO Corruption can be, for *all* Wills of the Lifes Forms are but One only Subſtance, they goe in one equall harmony, every property is the good reliſh and love-deſire to the other, but in the inequality or diſagreement there is meer *Enmity*; not at all willing in its property, to hear ſee ſmell taſt and feel.

69. In theſe *Five* Senſes ſtandeth the *Enmity* of the Life, wherein there is nothing but meer ſtriſe, in reſpect of the inequality or diſagreement and diſharmony, which the ſound *viz*: the Voyce of God receiveth *not* or ſuffereth not to come into it ſelf: *unleſſe* the multiplicity of the Wills let their right or propriety goe; and ſink down again totally in reſignation, into Gods Mercy.

70. As Chriſt ſaith; *Unleſſe ye convert and become as Children* which know of no falſhood or wickedneſſe; *ye ſhall not not inherite the Kingdome of Heaven*: Alſo *ye muſt be born anew*: That is, this Will of falſhood and vanity muſt totally break, and a new ſpring forth, which willeth the falſhood or wickedneſſe *no* more: elſe there is no bleſſedneſſe or Salvation.

71. And therefore muſt the Fleſh *totally* Dye and corrupt; wherein the abomination and the vanity lyeth in the *Subſtance*, and goe again to the Limit where it originally exiſted in *Adam*, to a new *Revelation* or Manifeſtation.

72. Now

72.

Now we are to weigh, the *Propagation* of Man; the humane body is become earthly; for, the vanity, out of which the earth became generated, is *awakened* in it; and hath swallowed up the holy heavenly Substance into it self.

73. For, the true Love-Spirit, departed in the *Curse* of the Earth from Man, when the vanity awakened, then God * *Cursed the Earth*; then all was done concerning the faire Paradise of Man; his heavenly Image of the divine Substantiality faded: and was no more known. * Gen: 3. 17. to the 20.

74. Which in a Similitude is understood to be no otherwise, then as when look upon LEAD which before had been GOLD, and had through MERCURY, turned it selfe into LEAD, wherein the poysonous *Mercury* is manifested; which before in GOLD stood in great brightnesse and Perfection.

75. And as now in the *Lead* there is yet a possibility to be *Gold*; but it was not manifested in the *Mercury*; the *Mercury* could not turn it self again into *Gold*; unlesse the *Artist* came and brake to pieces the *Lead* Totally: and turned it into the *first matter*, out of which it was Created; then might out of that matter fair *Gold* come to be, as it was at *first*.

76. Or else, if the power of *Sol*, did move it self in this *Mercury* of the *Lead*, which yet is a *Saturn*, but yet hath the Impression, *viz*: the first Ground to *Gold* in it selfe; and generate in its power *Gold* again in the *Lead*, so that I see *Lead* and *Gold* in ONE Substance; and yet it is not manifested: but the *Lead* holdeth the *Gold* as it were half Swallowed up and covered.

77. Thus we are to understand in like manner concerning *Adam* and *Eve*; their faire *Golden* Body in divine power and Substance, became a *Dark* obscure *Lead*; spoken by way of Similitude; The *Golden Mercury* awaked in the vanity of the poyson, then faded and vanished the *Gold*, *viz*: the holy Body in the Abomination: and now it was totally Earthly, and must to Earth again.

78. But the voyce of God which called them again, espoused it self again with the promise of the Serpent Crusher or Bruiser, in *Venus Matrix*, *viz*: in the Second Principle, in the part of the Heavenly Substantiality, in which *before*, the Word of the Divine sound had been manifested: But when the Souls desire went out from it, it faded and vanished in it selfe.

79. Thus in this espousall in the *Lead*, there was *Gold* and *Lead* one in another, but the *Gold* was not manifested, till Gods *Mercury*, in the word of Promise, manifested it self in the *Lead*, *viz*: in the *Flesh*; then became the *Lead* in Christs humanity again changed into *Gold*: and the processe was held, as the *Transmutation* of Mettals is performed,

performed, which becometh changed into *Gold*: as in our Book of the *Signature* or *Seal* of things is very largely and expreſſely written of.

80. And we are hereby to underſtand; that the Limit of the Covenant, *viz*: the promiſed new *Golden* Life, is become propagated in *Venus's Tincture*, as a *Poſſibility* of the Divine Regeneration, which God, through the *Center* of his Heart, through that very moving Manifeſted in Chriſt.

81. And manifeſted the CHRIST, *viz*: the *Anointed*, out of JESUS, and out of his deepeſt humility and Love, and changed the poyſonous *Mercury* in dark Lead, into bright Gold.

82. Whereby we are clearly to underſtand: that in all men the VANITY, *viz*: the awakened Lifes forms in their ſelf-hood and ſtriſe, are again become propagated; and will ſtill *continually* be propagated, till in the breaking or Corruption of the Earthly Body; for ſo long as Man findeth Heat and Cold or ſickneſſe and oppoſite will in his Spirit and Body, * *ſo long* the *Abomination* is in FULL Life.

*NOTE

83.

Concerning the Saints of God, which as Prophets in the Spirit of JESUS, have propheſied of the CHRIST to *Come*; they have all ſpoken out of the Limit of the Covenant, out of the promiſed Word, which would move it ſelf again in the *Fleſh*; *none* of them was totally new born again in the Fleſh.

84. For the Word ſtood in the inward faded Image, and opened it ſelf with the voyce, through the outward *Mercury*, and ſhewed the *outward Man*, what would yet happen and be done to him, when the word of Promiſe ſhould be manifeſted in the *Mercury* of the Fleſh; and therein break to pieces the *abomination*, and death of the Striſe in the Lifes forms.

85. But after CHRIST out of JESUS, became manifeſted in the Fleſh, then that very Fleſh became *anointed*; and *therefore* he was called the *Anointed* of the LORD: and if we introduce our Souls deſire, into this Manifeſted Word in the Fleſh of *Chriſt*, then will alſo that very promiſed word, which is *together* propagated in ALL men in the Limit of the Covenant, be manifeſted in our Souls-deſire in the faded Image of the Divine Subſtantiality: and in *Venus's Matrix*, *viz*: in the Second Principle, wherein God is, *viz*: in his right Heaven which is *in* MAN, cometh to *Life*.

86. That is, the faded Image, getteth the Divine ſound in the Souls deſire; *Chriſt* becometh *Man* in the faded Image, and cruſheth or bruiſeth Death, *viz*: the *Abomination* of the vanity in the outward *Leaden* Fleſh, *viz*: the poyſonous *Mercury* in the Lifes forms, the Head

of

of the falſe or wicked will, and bringeth forth the Souls will in it ſelf into GOD.

87.

Now underſtand us further; concerning the *Propagation* between Man and Wife both in the Holy Children and in the wicked: How and in what manner it is with the *Conjunction* of the Maſculine and Feminine deſire; and How in NO Man holy children without Sinne CAN be begotten; as this † Authour paints it forth to us without *ſufficient* underſtanding. † *E. S.*

88. The *Conjunction* of the Deſire towards Wife or Woman and Husband or Man cometh from both the Mothers, *viz*: from the dividing of *Adam*; from both the *Tinctures* of Fire and Light: which are in themſelves not much nobler, and purer than the Fleſh, or the *Mercury* in the *Sulphur* of the Fleſh: they are *dme with*, and have not the true Life in them, but they are the fiery deſire to the true Life.

89. But if they come together into ONE, into Subſtance; then they awaken the true Life in the *Mercury*; their vehement deſire is after Life; they would again be that which they were in the Image of God; when *Adam* was Husband and Wife or Man and Woman, out of which exiſteth now the vehement *Imagination* in the *Sulphur* and *Mercury* in the Fleſh.

90. The Fires *Tincture* longeth in the Fleſh thus vehemently after the Lights *Tincture*, and the Lights after the Fires, The Man or *Limbus* or *Limus Terræ et Cœli*, the extract of Earth and of Heaven; longeth after *Veneris Matrix*, *viz*: after the Joyous Conjunction of the Love-Life, *viz*: of the Love-reliſh; which reliſh in *Adam* was one in another, wherein he loved himſelfe, and the Perfection conſiſted therein.

91. For the Fleſh knoweth not what it *doth*; it is indeed a ſubſtance of that deſire; for in the deſire of the *Tinctures* the Seed is Generated, wherein again the *Tincture* lyeth, and ſo vehemently driveth on, that it alſo might come to Life; for all Life or every Subſtance and thing preſſeth after its *Center* out of which it is generated.

92.

Now it is to be known what is there ſowen; The *Tinctures* which Imagine ſo vehemently, are in the *Seed* of Man and Woman, and the *Seed* becometh in the Impreſſion of the *Fiat*, *viz*: in the hunger of the deſire; *Material*; and originateth out of the power of the Fleſh and of the Spirit; both of the Man and of the Woman.

93. In the Man, the Spirit is fiery, that ſoweth the Fiery *Tincture*, in the Woman the Spirit is watery according to the Light; that ſoweth the Spirits *Tinctura*, in the Inward Kingdome, the Image of the *ſaded* Subſtantiality; and in the outward, the Aires property out of the *abomination* of the Earthlineſſe.

94. Her seed is in the outward totally *Cagastrish*; [or drossy] but if She be Holy, then it is in the Inward according to the saded Image; *Iliastrish*; that is, halfe Paradisicall; for it beareth the Rose-Garden wherein God became Man; it beareth according to the second Principle, the house of PARADISE; but in the Outward Principle, it beareth the Childe, of the existed *abomination* out of *Adams* Lust; and in the Third Principle, *viz:* in the *Earthlinesse*, it beareth the Dying, *viz:* the Death and Earthlinesse.

95. The Man beareth in his Seed in the *first* Principle, the Fire-world, *viz:* the Fathers Property, out of which the Father manifesteth his Sonne, *viz:* his Love, *viz: Venus es Matrix*: that is, the second Principles Property in him, but in his Seed not manifested, but only as a Glimmering Tinder or Mother; so far as he is holy; and in the Third Principle; he beareth in the *Sulphur* and *Mercury* in his Seed; the *awakened* Anger of God: in which the abomination against God existed, and became Manifested in *Venus es Matrix*, *viz:* in the Womans Property:

96. These Properties, become with the *Seeds* of Man and Woman in the Conjunction brought into ONE, there the TWO *Tinctures* receive one another in great Joyfulnesse, as it is found by *experience*, when the Seed goeth forth, How the *Tincture* listeth up it self in Joy; whence mans Life is moved, as a Joyfull aspect; enough understood by those that are OURS.

97. And the *Two* Tinctures espouse themselves thus instantly in the *Sulphur* of the Seed into *One*; and awaken the *Mercury* *viz:* the Work-master of the Life, so that he laboureth in the Seed, and awakeneth the Lifes forms in the *Sulphur*.

98. And if the *Mercury* be not potent enough, then it draweth the Mothers *Menstruum* to it self; and bringeth it into the Seed of the Conjunction, then it maketh the Seed *in Menstruo* to be FLESH; in which yet there is a materiall poyson, and the great *abomination* against the holynesse and purity; as is sufficiently understood by all Lovers of *Mysteries*, what kind of poyson lyeth in the *Menstruum*; which destroyeth and poysoneth any tender plant of the Earth: as is undenyable.

99. Now in this *Menstruum* and poyson is the Seed come to be Flesh; and both the *Tinctures* are therein, and have their nourishment from their Substance; and the true Life in Soul and Spirit existeth out of THAT.

100. *Where* now, in this is the totall holinesse without blemish according to this * Authour? Let him shew it me here;

* *E. S.*

here; and then I will *esteem* him for the Bride of Christ; as he will needs be so in his *outward* Flesh.

101. The Scripture saith; † *Man is sown in dishonour, but riseth up in power*: Here is understood the second Principle, in which the Word of Life, standeth together in that Espousall, but *not* in the *Evil* sinfull Flesh, which is full of *kindled* affections and false or wicked desires. † 1 Cor. 15. 43.

102. But if the Seed be of *wicked* Parents, then is the Mother Tinder in the second Principle *not stirring*; but if the Parents be *Holy*, then is the Seed manifested in the *Threefold* Life, *viz*: in the Threefold Essence: but if not, then is the Divine Mother or *Tinder*, not Manifested according to the *Love*-power, but onely according to the *Anger*; and according to the *outward* world.

103. And though it be so, that *honest* marryed people beget children, and joyn themselves together with Love-desire, yet it hath NOT this meaning or understanding, That the *Imagination* or Desire of Man and Wife is *holy*; and that Christs Spirit driveth on the Imagination; as this * Author supposeth: Indeed the Noble Soul is *ashamed* of it. * *E. S.*

104. The Imagination ariseth out of the *Tinctures*, which *kindle* the *Mercury* with their Lust, and the *Mercury* kindleth the Spirit of the Life, and now existeth the Lust and Will in the Heart, *viz*: a vehement desire; the *tenderer* the *Complexion* is, the Nobler also is the *Tincture*, in its sweet desire.

105. But if also it be shot with a † *fiery Dart* in *Venus's* desire, then is the Life kindled, so that it is as it were *more* than *halfe* Mad with Love-*Thoughts*; and yet knoweth not what is happened to it. † Eph. 6. 16.

106. Must all this now be *holy*? *then* would the *Secret* WHOREDOMES where oftentimes one vehemently and fierily loveth *anothers Wife*, and in like manner one Woman *anothers husband*, and so is shot with this Dart; be also Holy: also when two young persons look upon one another, whence instantly *Venus* shooteth with her fiery Dart; then must *that also* be Holy; whereas indeed the Dart often goeth forth in false or *wicked Lust*.

107. And though it be at the best; yet it is a thing that is in all Beasts, it is Naturall; Men find some Beasts that are even *ashamed* of it; wherein it appeareth that Nature it self is ashamed of it: and when men will give it the best and rightest name, then it is called an *abomination* before Gods holinesse: being a thing existed out of Sinne, through *Adams* Fall: which indeed is *born with* all under divine patience,

ence, seeing it *cannot* be otherwise; of which we could take many Examples in the Holy Scripture.

108. Look upon the people *Israel*; when God would give them the *Law* at Mount *Sinai*, and manifest or reveal himself with his voyce; then he commanded the *Young* People which were loaden with such burning Lust; to * *abstain* from their WIVES; and that pointed *not only* at the *Marriage* work, but also at the * *Imagination*.

NOTE
Exod: 19.15.
Levit: 15. 16. to the 19.

109. When † *David* came to *Nob* to the Priest *Abimelech*; and there was no Bread *but the Holy Bread*; the Priest said to *David*; *if the young Men had abstained from Women, then would he give to them*; *and David said*; *the Women were left these Three dayes*.

†1 Sam:21.4,5.

110. Herein Men have a very cleer example; that even the *People* of *David* ought not to eat of the *holy* Bread, if they had touched *Women*, then were they unclean, and *David* had *shut up* the Women therefore from the Young Men; that they should not be Made *unclean* with the Women through burning and *Lust*; for they were in the warres, that they should not be an *abomination* before God; and so God suffer them to *fall*, *in Battell*.

111. And Saint *Paul* saith: 1 Corinth: 7. 5. concerning Marryed persons; *That they should not depart one from another unlesse it be with both their consent, that they may apply themselves unto Prayer.* Saint *Paul*; meaneth that Men should FORBEAR the Marriage work, when they will *Repent*, *viz*: enter into true sorrow, with *Prayer* before God: It is just such an Example as that of *Moses*, and *David*.

112. Therefore, a Man cannot say, that the Spirit of Christ *provoketh* it and driveth it on, and introduceth it self into the burning or *ardent* Imagination: Christ therefore became a Man, without the help or Co-working or concurrence of any Man or *Husband*; that he might bring us forth out of this abomination before God, through his *holy Incarnation* or Becoming Man: he became such a Virgin-like Child with *both* the *Tinctures* one in another with own self-Love, that he might bring our Rent, in himself, into ONE.

113. And this is the abomination in the *Marriage* work, that the Seed is unclean, in the Conjunction of both the *Tinctures*, when they are brought together into One, it is the Property of the Eternall Joyfullnesse, *viz*: of the highest desiring and *fulfilling*; if that might be done *without* abomination, THEN it were holy.

114. But the *Sulphur* of the Seed is an abomination before the Holinesse: The Elevation of the Naturall Lifes Forms, where the Forms of Nature lift up themselves in *self-hood*, they lye in the Seeds, and are kindled in Gods Anger, *viz*: in the *abomination* of the dark world through the Devils Imagination.

115. Therefore this impure *Sulphur*, out of which the *Tinctures* in the Fire Life, *viz*: in the Fiery *Tincture* become generated, is an abomination before

before Gods holineſſe, and therefore muſt alſo this *Sulphur* with the abomination totally corrupt or *break* in peeces, and go again into the beginning of the Creation.

116. And though it be ſo; that the Word of the LORD *Verbum Domini*, intermixeth it ſelf together in the Holy People, that is done according to the *inward* Man, where the Divine Sparkle is propagated in the Image of God in the *Heavenly* Subſtantiality.

117. For, the Word of the *Deity* in the Spirit of *Chriſt* dwelleth in Heaven, and the right true Image created from the *Divine* worlds Subſtance, which in *Adam* dyed and faded, is the Heaven's Subſtance, into which NO abomination CAN Enter: for the Holy Spirit receiveth not that.

118. The Spirit of Chriſt poſſeſſeth and manifeſteth it ſelfe in HIS *Tents*, and not in the *beaſtial* Conjunction of the Abominations of Sinne; It is not in the power of the Imagination of the *Fleſh*; but in the pure Love-deſire of Chaſtity and Faithfullneſſe, where TWO joyn their *Minds* together in the Marriage Band, and give up their Love and *faithfullneſſe* one to another to be their own, and deſire to be ONE Heart and Will.

119. There the Spirit of Chriſt, is the *Love-band*, and here now is rightly that thing, * *increaſe or Multiply*, and be fruitfull: God ſaid to *Adam* and *Eve*, they ſhould multiply themſelves in their Marriage Band. * Gen: 1. 28. Chap: 9. 1.

120. He ſaith not; HE would do it with the promiſed Cruſher or Bruiſer of the Serpent, but he gave them the power of the *Naturall* Man; but the Holy Spiritual Birth or Geniture he promoteth in *his own Principle*, and not in the periſhed corrupt Fleſh, not in the Imagination of Luſt, which is more *Beaſtiall* than truly Humane.

121. Indeed he bringeth holy children *together* but by the means of his Officer *Nature*, how he will have it; but the marriage work according to the *outward* Man, is not Holy; but according to the *inward* it is holy in the children of the *Saints*; and Not in Beaſtiall Veſſels.

122.

But that † this Authour ſets it down; That through this *Conjunction* of Man and Wife, in their Luſt-deſire; the Evill Properties and Luſt of the Fleſh are ſeparated *aſunder*; and totally ſanctified in the Spirit of Chriſt; the Love-Spirit of Chriſt mixeth it ſelf in their Imagination; and driveth † *E. S.*

driveth on all Abominations, and worketh in the Imagination this Luſt of the Man and Woman, and *ſanctifieth* the Imagination and the Seed, ſinne dyeth, and a *totall* holy child becometh conceived, *viz:* a *Chriſt* little-*Child* or Infant, that is *without* blemiſh and Sinne, moreover God and Man *outwardly* and inwardly.

123. And this he ſpeaketh as one that underſtandeth nothing of the Myſtery of CHRIST; and takes upon him freely, as a Saint of his *own* making, a ſelf elected one without power; who knoweth not his beaſtial abomination and *Filth*.

124. He will make *Chriſt* to be OUTWARDLY; and yet Chriſt himſelf ſaith; * *His Kingdom was not of this World*; after his appointed work was accompliſhed, *he went to Heaven*; and in the Heaven which is IN *us*, he dwelleth with us, and worketh in that very Heaven in us, and not at all in the *Beaſtial* Man, in the fleſhly birth, in which Death is.

* John 18. 36.

125. It is a meer fiction, whereby young people which are very eager and fiery in *Venus's* deſire, are made altogether wanton and Luxurious, when it is ſo finely pourtrayed before them, that their deſire and *Luſt* is Chriſts driving, and that it is the Spirit of *Chriſt*, which would mix it ſelfe and beget Children.

126. When he converſed upon the Earth, HE never deſired to *mixe* himſelf but only in the Spirit in the Soul, and in the Image of God; will he then *now* mixe himſelf in the beaſtial *outward* Work? we have NO teſtimony for that.

127. In *David* was alſo the Spirit of God, ſhould therefore the Spirit of God have mixed it ſelf in his outward whoredom, and have driven on the work of the *outward* Imagination towards * *Bathſheba*, the Wife of *Uriah*, whom he murthered; *then*, God would have had, the whoredome, to have *been*.

* 2 Sam: 11.

128. No! God puniſhed *David* for that very fact: therefore men ſhould not ſay: the Spirit of Chriſt mixeth it ſelf in the *Center* of the Imagination of fleſhly Luſt, and ſanctifieth the *outward* Seed; it is altogether falſe.

129. He ſanctifieth his *Tabernacles*, which he poſſeſſeth; he indeed openeth and ſhutteth in the work of the Life, ſo that the *Mercury*, *viz:* the Work maſter cannot many times bring his work to Life, and alſo many times bringeth it to Life according to Gods will; as is many times to be ſeen among the *Saints* of Old, eſpecially in the Line of *Chriſt*; but men ſhould diſtinguiſh the outward from the Inward.

130. The

130. The Marriage work in it self, if it Be done * *Ordinately*, is *not* sinfull, for it is driven on by Gods Officer, *Nature*, and boarn withall under divine patience. * Col. 3. 5.

131. God sets before him the Becoming Man or Incarnation of Christ his Sonne, as among the *Jewes*, the *Sacrifices*, which God set before him in the Covenant, through the *future* Humanity, and reconciled himself in the Covenant; that the Anger *might not* burn in the humane Abomination.

132. Thus also in the *outward* Marriage work; God sets before him, the true Image, which lyeth shut up in *our Seed*, in Christ his Sonne; and entereth in the working power into the Substance of that Image of the Heavenly Substantiality, as a *Glimmering* Mother or Tinder of divine Property; and *herein* lyeth the holinesse of the holy marryed peoples Children.

133. But in the *outward* Flesh, as also in the Soul, the Abomination of Sinne *cleaveth* to them; and so NO child is born into the world without Sinne: The will to the outward work of the *mixing* together, men should distinguish from the Will of the Divine Holinesse, and from the will of own self Lust.

134. Nature willeth the Burning eager Lust, *viz*: the Mixture; and Gods holinesse willeth the *Conjunction* of the *pure* Tinctures: in which Conjunction the Divine *Center*; viz: a holy fire-sparkle together incorporateth it self, in the Substance of the *heavens* Image in the word of Power, and doth not together incarnate it selfe in the Outward Flesh.

135. This † Authour saith, When Christ is *born* or Generated, then the Earthly Man *must* depart: But in *this* Time; Christ is in the Heaven of Man, and the Earthly Man, upon Earth in his *Self hood* in the Four Elements. † *E. S.*

136. * *E. S.*

* This Authour Cryeth out upon the Confusion of others wayes, and *despiseth* other Men gifted from God, in their Gifts; and yet his whole work is nothing else but a meer confusion of one thing in another; the outward World with God, the Creature with the Holy Trinity; so that no rationall Man at all *can see by him* the distinction between God and the Creature.

137. There, never came to my knowledge, *any writings* wherein all things are so wholly spoyled confused and darkned or *obscured*

under long *circumlocutions* and Gloſſes, as in theſe: that he may under ſuch confuſion, but preſent and *give forth* himſelfe for a GOD.

138. That is the whole *contents* of his meaning, that it is no more he that willeth, doth, ſpeaketh, thinketh, or purpoſeth any thing, but that God in *Chriſt* is it ALL, in him, the will, the deed, the ſpeaking, underſtanding, thinking, *begetting of Children*, eating, drinking, ſleeping, waking: but *then* muſt he alſo be even the *Coughing* in him; and whatſoever elſe he doth in any *ſecret* place.

139. Which is very eaſily underſtood by reading in him, becauſe he will *diſtinguiſh* Nothing, but will be All in all, God in Chriſt; which is fit ſhould be ſignified concerning him, that *other* people might learn to *beware* of ſuch ſeeming flouriſhing Luſtre; and learn to know themſelves inwardly and outwardly, what the Creature, Man, God, and Chriſt are, and not ſo *Groundleſly* call the curſed world, God.

* *E. S.* 140. I write not this to the reproach of the * Authour; but for the *Reader* to conſider, that he may know, that he is a Sinner, and what his *Holineſſe* in him is, for a totall faithfull inſtruction, from my Gifts, which *in the Grace* of the *Divine* Love, have been imparted, to me.

Now

NOw followeth

The Third Point of the *Fourth Text.*

The* *Authours Own Explanation.* * E. S.

1.

THus now hereupon followeth *Thirdly*; How and after what manner and kind, also, the Man-God CHRIST, cometh and is manifested through the Divine-humane *Wife*, or Woman.

2. And how, through Christ the *first born before all Creatures*, the most holy expresse Image, yes the Self-subsisting Substance of the totall most holy Divine Fullnesse; the *Triune* highly praised living powerfull word of God, God himself; through whom and for whom, all things not only were Created, but after the Fall, through his holy becoming Man or Incarnation, and precious innocent passion, dying, Resurrection, ascention into Heaven, and *perfect merit*, were *perfectly* redeemed or delivered.

3. As heretofore is mentioned, he hath united the *totall* faithful Mankind, in the Love of his divine voyce, to him, to his holy Names highest praise and honour, for his *proper* own body and Wife or Woman [which he not in an *outward* Manner prepares to himself, creates and makes new; but in the inward *Center* and middle

of the Heart] from the beginning of the World Suddenly after the Fall; *betrothed* in Grace Love and Mercy, yes, in the Faith, and tied it and prepared it for his Eternall Reſt.

4. In like manner alſo, this moſt Holy Man CHRIST JESUS, * the Innocent *Lamb of God*, yes, the Triune highly praiſed Sonne of God, God himſelf, [which according to the Teſtimony of the Holy Scripture *was ſlain from the beginning of the world*] in all faithfull and Saints, with his holy living powerfull richly ſpirituall word, divine ſubſtance, working willing and *perfecting*, according to the meaſure of his appearing gifts, hath appeared from the beginning of the world.

* John 1. 29, 30.

Rev. 13. 8.

5. And himſelf hath manifeſted the true Womans Seed, in the Woman or *Wife* of his Love, prepared for himſelf; Againſt which this ſelf own holy Womans Seed; He the highly praiſed Triune God himſelf, according to the Teſtimony of the Scripture hath permitted and *ſet the Enmity*.

6. So that the Satanical Serpents Seed, the unfaithfull wicked corrupt world, through Satan and his naked outward fleſhly *ſinfull* wicked Diabolical matters, alſo evill heart and † *Luſt of the Eye*, is governed and driven on; this his own Self-ſeed, in, and together with his own Love and Wife is *perſecuted* derided ſcorned deſpiſed ſcandalized worryed and put to death: As the Teſtimony of the Holy Scripture truly and cleerly in & to all the Saints, *witneſſeth* and manifeſteth.

† John 2. 16.

7. But

7. But this Holy Divine Womans Seed, in and to the Saints, hath after many kinds and wayes *appeared*, as in *Adam* and *Eve* after the Fall, and after that, through *Christ* the Triune highly praised God himself, *the promise of the* perfect *Womans Seed* of the *Messiah*, was spoken and pronounced to them, the strong Hope, Faith and Confidence, in this Womans Seed, was openly caused to *sound forth* from them; As indeed *Eve* in this assured Faith, mentioned the LORD *Messiah* * *saying her first born sonne Cain, was the Man of the LORD.* * Gen: 4 1.

8. In † *Abel*, this holy Womans Seed, and *Lamb of God*, manifested it self, in which Faith, he also *sacrificed to the Lord*, and caused his holy praise and Thanksgiving, to ascend to God the highest Good: and thereupon he was *slain* by the Serpents seed *Cain.* † Gen: 4. 4.

9. In * *Enoch*, the holy Womans seed, manifested it self so powerfully, that through and with God, in the holy Faith the *Mother* together with the Holy Birth, went *Bodily into Heaven.* * Gen: 5. 21. to the 25.

10. In † *Noah*, this holy Womans seed, and living substantiall word of God, manifested it self so powerfully, with Teaching Preaching, Prophesying, Reproving and admonishing to *Repent*, Instructing, Comforting, and Divine Confirmation, in and to the building of the *Ark*, pointing at the Future *Deluge*; which holy womans seed, also his Faithfull Parents; † Gen: 6. 9.

with

with living voyce at his Birth testified and said; *this will Comfort us in our Misery.*

* Gen: 12. 3. Chap: 18. 2. 11. This holy Womans seed in * *Abraham*, was witnessed by the high divine Majesty, from Heaven it self, the most holy Triunity, which in the *outward* form of the Persons of *Three Men One LORD*, caused himself to be manifestly heard saying, *In this, thy seed, shall all people be blessed*; understand, those which beleeve in him, and suffer him to rule them.

12. This holy Womans seed was witnessed also by the Triune God Christ Jesus himself, in † Gen: 24.60. &c. † *Isaac*: In *Rebecca*, was manifested in her womb before the Birth, both this Holy *Womans*, and also the *Serpents* seed, in which the unbelief and Serpents seed *Esau*, out of the *Saw* or Swine of Unbelief.

13. Which persecuted the Holy Faiths seed, * Gen: 25. 6. of the holy Woman in *Rebecca*; * *Jacob*; and beat and struck him: who afterwards after the birth did himself terribly and damnably persevere; and † Gen: 27. 41. *purposed to slay the beloved Jacob.*

14. How mightily holily and gloriously this holy Womans seed, manifested it self in the beloved *Jacob*, concerning which, the Lord Zebaoth himself, giveth glorious holy Testimony; in so much as he so highly entituled him, that he called him * Gen: 32. 28. * *Israel*; *a Prince and Ruler with God.*

15. This should the faithfull Children and Womans seed, of the highly praised Triune God, united with and in this God, further *consider* of; and

and especially, through this holy good divine living working substantial Seed of God CHRIST JESUS, apprehend, to themselves the living word of God, from the least grain of Mustard-seed, and least minutest measure and peece, even the totall appearing *fullnesse* of the Deity in and to themselves; according to the Testimony of the Holy *Scripture.*

16. To which holy new-birth originall and beginning in the Faithful Hearts; no worldly ***Wit Art*** skill, *learning in the* ***Scriptures*** and getting it *without Booke*, ***Phylosophicall, Logicall, Naturall,*** puft up Art, can any thing at all in the least *attain* or performe, according to the Testimony of the Scripture.

17. † *Where are the* **Scripture-Learned** or *Scribes? where are the Worldly wise Men? where are the Judges? where are the Councellours? Hath not God turned the wisdome of the world into Foolishnesse?* as it appeareth cleerly and manifestly, in all the worldly wise, in *Scripture-Learned Art* and *Experience*; though likely many years from their child-hood, to their higheſt age, they have in their state and condition taken great pains for *worldly* Art. † 1 Cor: 1. 20.

18. Yet they must at last be *ashamed* before this Triune seed of God CHRIST JESUS, the living substantial word of God, from the least particle

particle to the highest Perfection in all Saints; and let go their ART and lament over it saying: that it hath not at all profited them to salvation, but been totally hurtfull.

19. As many of them also before their decease have *forgotten* this *acquired* Art and worldly naturall wisdome which they have learnt, and have become so fooliſh and childiſh, and indeed in all Stations and conditions; that they alas, could not any more preserve and *recollect* in their *memory*, *OUR FATHER*, which they learnt from their child-hood according to the *Letter.*

20. As then they will apprehend this necessary information according to the *Glorious* appearing of this holy womans seed, according to the measure in all Saints, in *Joseph*, *Moses*, *Joshuah*, *Rebeccah*, *Samuel*, *David*, *Solomon* and *all* holy *honest* faithfull *people* and *Prophets* of the Old and New Testament, in works words and deeds; to the totall perfection, inwardly and *outwardly* visible Birth of the Sonne of God, born out of the perfect pure Virgin and *Genetrix* of God, MARY: even every Elect, to the highest praise of God will partake with GOD himself; and delight himself therein, and will know how to praise the most high Eternally for it, with himself.

Jacob Behme's *Answer*
To this Explanation *of this Third Point of the*
Fourth Text.

1.

THis * Authour, mentioneth concerning the *Triune* God and Man CHRIST, and concerning the *Divine* Woman or *Wife*, and signifieth; that not only *all things* were created, through and for that Triune Man CHRIST; but also *after* the Fall, were, by his holy Becoming Man or *Incarnation*, and precious Inward Passion and Dying, Resurrection and Ascention into Heaven and perfect merit, *perfectly* Delivered. * E. S.

2. *All* which, needeth far *another* explanation: for if I say, CHRIST is the Triune God; then I speak of *no* Man or *Creature*; for the Holy *Trinity* is no Man nor Woman, much *lesse* a Creature.

3. Only he hath manifested himselfe, through and IN the Humanity, and made himself *visible* in a humane Image; but the visible palpable Substance of the *Flesh*, is not the Triune Deity: but the *Spirit* in the power of the Flesh, the divine Spirit in the Spirituall, the *uncreaturely* IN the *creaturely* is GOD.

4. CHRIST, so farre as he is called the Triune God, according to the Eternall Word, in the Name JEHOVA or JESUS, so farre as concerns the *unmeasurable* God, is no Man or Creature; but the *Fullnesse* of all things, dwelling in himself.

5. But according to the *Name* CHRIST, the Deity is visible; and this * CHRIST, *viz*: The *Anointed* of God, penetrateth, only, or presseth upon, the humanity, NOT *upon* ALL *Creatures*; he uniteth himself to NO Creature *but* Man; he hath also with his Incarnation, Suffering Dying and Resurrection, *delivered* NO creature *but* MAN. * χριστὸς τοῦ Θεοῦ.

6. With the Name CHRIST he is become manifest *only* in the Humanity, not in the Earthly or Heavenly Creatures, † The Earthly and Heavenly Creatures, *need* NO Christ, and the Hellish *have* NONE. † NOTE The Heavenly Creatures need NO CHRIST, and the Hellish Creatures have NO CHRIST.

7. This *Christ* it is, through whom God, who dwelleth in him, and hath manifeſted himſelf, with the *Chriſt*, who will judge all things, and *ſeparate* the Good from the Evill: HE is not manifeſted in the *Creatures*, that he would deliver them to Eternity; and dwell Creaturely in *them*, as he dwelleth in MAN: all Creatures of this world *except* Man, go again into that out of which they proceeded in the beginning.

8. When I will ſpeak of the *Man* CHRIST, what kind of Threefold God and Man he is; then I diſtinguiſh the *humane* Creature, which he hath *received* of us Men, and difference it from the Triune *Deity*; the manifeſted Subſtance, from the power and Omnipotence.

9. Not that he is *divided*, but that the Spirit of God is *higher* then the Subſtance, which he generateth in his *Deſire*, in his exhaled Sound: for according to *Our* Subſtance CHRIST calleth himſelfe, the Sonne of Man: and ſaith; *the* **Father* is greater *than* HEE. NOTE

10. According to the humanity, he hath a *given* power; and according to the Deity he is the *Giver* himſelfe. The Man is our Humanity; and the *Chriſt* is the Anointed of God; which God hath manifeſted out of the Name JEHOVA or JESUS out of the Deep of the wiſdome, out of the *Center* of God, out of the Great Love, and given it to the humane Creature for a Light and Eternall *Seed*.

11. *Not* that this amiable bleſſed ſweet Love of Chriſt is the Man, but the *holy* SUN-*ſhine* in the Great Love-flame, in the Man; for, when I ſee a holy Chriſtian Man going or ſtanding, I do *not* ſay there goeth or ſtandeth Chriſt; but I ſay there goeth or ſtandeth a Chriſtian Man; in whom, the *Sun* CHRIST, ſhineth.

12. The Perſon of *Adam* is not the *Chriſt*; but the Perſon of the power of God, which dwelleth in the Man *Adam* according to the Heavenly Part; *That* is *Chriſt*.

13. As the *Sun* ſhineth in the whole outward world, and *impowereth* all and maketh it fruitfull; and the world is not the Sun: ſo alſo the CHRIST ſhineth as a revealed or Manifeſted Sun, out of JEHOVA or JESUS, in the *Creaturely* humanity of *Chriſt*.

14. The Name Chriſt, is the revealed or manifeſted Sun out of the Eternall Name JEHOVA, or JESUS: JEHOVA is the Eternall Divine SUN, in which this great Love-Sun, CHRIST; as a Heart in the Center of the Holy Trinity, hath been hidden to all Creatures, and yet is through the ſecond moving of the Deity, as a holy ſweet *Love-Sun*, become manifeſted.

15. I muſt not ſay, that, in the Perſon CHRIST, *viz*: in the Man, according to his humanity, according to that part which he hath *on him* from us Men from our Body and Soul, that is, *on to* the Deity, on to the Divine Subſtantiality, or Heavenly Corporeity, taken *on to* him;

That

That the Creature is ceased and taken up, or that the Creature Soul and Body *from us Men* is unmeasurable.

16. *No:* for such a One is not our Eternall High Priest, which I could never more see in the *Form* of Man; for, the Men, when he went to Heaven said: * *Ye shall SEE this* JESUS, *come again, as he is Ascended.* * Acts I. 11.

17. Only the Deity in him, and the Christ, understand, the divine property, together with the Heavenly divine substantiality, wherewith, he saith, John 3. 13. *He was come from Heaven.* THIS is uncreaturely, and yet IN every Man, as an own Sun, yet only in one point, which shineth forth out of the fountain of *the* Sun, indeed from no place or space, but the place of this holy revelation or Manifestation, is *in* ALL *Men* the *Center* of the Originall.

18. This SUN is in *all* Men, but this Sun is not revealed or *manifested* in all Men, but only in the *Desire* to the † Point, which is CHRIST; which point is JESUS out of JEHOVA. † That is, to be like Christ, humble & meek.

19.

But concerning the Holy woman or *wife*, which this Authour mentioneth, which is holy and PERFECT, wherein the *Man* CHRIST becometh generated, needeth also a farre other Explanation.

20. And though he sets down the Holy *Christianity* to be the woman or wife; which I blame *not*: yet a Man must not speak that concerning the *outward* Earthly Man, for the Earthly Man is *not* Christs Spouse or *Wife*, but the inward Spiritual which faded or disappeared in *Adam*, the Heavenly, which *Christ*, as viz: the Holy SUN, vivifieth.

21. But * this Authours writing is altogether Contradictory and runnes counter against it selfe; for here in this Point, he writeth of this Spouse or Woman and *Body*, thus; which he NOT *outwardly* prepareth, createth and maketh new, but in the *Inward Center* and middle of the Heart, from the beginning of the world instantly *after* the Fall, in Grace Love and Mercy, yes in the *Faith*, espouseth betrotheth and uniteth to himself, and prepareth it for his Eternall *Rest*. In like manner also this holy Man CHRIST JESUS, *the* Innocent *Lamb of God*, yes, the Triune highly praised * *E. S.*

Sonne of God, God himſelf; *which was ſlain from the beginning of the world* IN all Faithfull and Saints, according to the Teſtimony of the Scripture.

† *E. S.* 22. Before † this Authour hath ſet down in another place; that if CHRIST became manifeſt or revealed in Man, then Nature falleth *Totally* away; Now he ſets it down; that CHRIST, in the Inward *Center* and middle of the Heart, hath from the beginning of the world, eſpouſed and united himſelf with the Saints in the Faith; which indeed were true, if he did *not* ſpeak it concerning the *Man* CHRIST, but concerning the *Promiſed* CHRIST in the Covenant, which firſt in Time fulfilled the Covenant.

23. For, *Not* CHRIST the Man, who in the Time in the Limit of the Covenant manifeſted or revealed himſelfe; *was ſlain* in the Holy Patriarchs; but the *Children* of Faith in whom the *Covenant* became manifeſted.

*Heb: 7. 27. Cha: 9. 26. 28. Chap: 10. 10. 1 Pet: 3. 18.

24. CHRIST * *hath once* given and *offered up* his holy Life in the ſweet Love, to his Father, into his Anger, which was manifeſted in the *Humane* Property: and with the Love broken the Anger to pieces. He hath not dyed *in* ALL the Saints from *Adam* to this time, and ſuffered himſelf to be ſlain and put to death: Only the *Children* of the Faith of the Covenant have ſuffered *themſelves* to be put to death according *to the* MAN *of* SINNE, that the word of Life in the Covenant in them, *might* put on the new promiſed Life, which would manifeſt it ſelf in the Covenant with the *future* Sun of the New Life in the Spirit of the Covenant.

25. So that when *Chriſt* would manifeſt himſelf in the Covenant in the Fleſh, he alſo in that Covenant, which had manifeſted it ſelfe in them, would be manifeſted *in them* with the divine Subſtantiality, *viz:* with *Chriſts* heavenly *Fleſh*.

26. For even after the Reſurrection of *Chriſt*, when he had aſſumed the Humanity, and *ſlain death*; it was *not* CHRIST, that dyed any more in his Members, in the Chriſtians, or was ſlain, but *Adam*, in *Chriſts* Death, that Chriſts Spirit in the Soul and the holy Man, might Live: When Chriſt becometh born then ſhould the Man of Sinne *continually Dye*, till at laſt when the Outward body departeth, it WHOLLY *ceaſeth*.

27. But if Chriſt the Lamb of God, were become ſlain in the Old Patriarchs, *then tho* reconciliation was performed IN *them*, and

and then it cometh not solely and onely from the *Some* of MARY.

28. *Abel*, was NOT the Lamb of God which was slain for *Sinne*: Christ dyed not in *Abel*, but *in the* BODY which he received from MARY.

29. *Abel* and all the *Martyrs* dyed as to their own *Bodies*; for the sake of the Covenant, which opened it self in them, they were slain, and dyed as to their sinfull Adamicall Body, and *not* as to the *Holy* Body, which was shut up in the Covenant, which, Christ, when he would manifest himself in the Covenant, would manifest it to be an Eternall Life and *Holy* Flesh; in which he would dwell and be the power and Life thereof.

30. When the Holy Scripture saith, * CHRIST *was slain in the Saints*, then it understandeth, *them Members of the Body of* CHRIST, according to Christs *humanity*, which HE, the *Christ*, assumed: It understandeth *not* the Triune God, that should suffer it selfe to be *slain* from the *beginning* of the world; for *doubtlesse* God cannot dye: That which dyeth is *only* the Body of Christs Members, according to the humane *Creature*, and not according to the Spirit of Christ. * Rev: 13. 8.

31. The Spirit of Christ hath therefore manifested it self in the Humanity, and slain Death in his *assumed* Body; that the Gates of Life in us should be opened; for if I be murthered for the sake of Christs Name, and the *Testimony* thereof; then doth *not* Christ dye in me, but † *Adam* dyeth in *Christs* death; and Christ in my dying becometh *first* rightly manifested. † Note

32. My *dying* is Christs Resurrection in ME; for I dye away to the sinfull self-hood or *Nothingnesse*, and live to the Resignation in the Spirit of Christ.

33. Therefore this is a voyd and groundlesse thing, that * this Authour writeth; that the Man *Christ*, the Innocent Lamb of God, *God* himself, which, from the beginning of the world, according to the Testimony of the Scripture, was *slain* in all the Saints and faithfull, *&c.* * E. S.

34. The Triune God is *not* from the beginning of the world *slain* in his Saints; the Scripture saith not so, but the *Faithfull Men* were slain for Christs sake; and NOT the Triune *Christ* IN them.

35. Man in his self-hood and I-hood; is not Christ himself, but Christ *dwelleth* in him, he is the shining Lustre of his holy Life, as himself saith, John 8. 12. *I am the Light of the World*; This he speaketh, according to the Name CHRIST out of JESUS, and not according to our Humanity, which *Dyed* on the *Crosse*;

concerning

concerning which *Isaiah* calleth him, a simple Servant; in that he saith, *who is so simple as my servant?*

36. This Servant of God, is not the Holy Trinity, but the *revelation* or Manifestation, and habitation, of the holy Trinity; the servant is become slain as a *Lamb*; and not the holy Trinity; Men should alwayes make a difference between God and the *Humanity*; else if God were dead in his Trinity, then were Death *stronger* than God, who must thus, have given himself up, to Death.

37. Christ is indeed God and Man in ONE Person, but the Deity, † Mensch. *viz:* the Divine Property, is not the Person, the Man; but the † *Homo*, or *humanity*, is the Man and the Lamb of God, which was slain; and is called *Christ*, from the *Anointing*; so that God hath anointed this humanity of CHRIST; with his Spirit * *without measure*: for the JESUS is the Anointing, *viz:* the Deep Love in the Deity. * John 3. 34.

38. Therefore now the Lamb of God according to the humanity, *viz:* IN the Members *thereof*, wherein the promised Covenant was, out of which Covenant the Anointing would manifest or reveal it self; *was slain*; not *Christ* the Anointed of God, which in the Covenant was hidden in them.

39. *Abel* was not anointed with Christ, but indeed with the promised word in the *Covenant*, in which the *Christ* manifested himself, and when Christ manifested himself in the Covenant in the Humane property, THEN *Abel* put on *Christ* in the Flesh: before Christs humanity *Abel* had put on the Covenant in the promised *Word*; and † WHEN Christ arose from the Dead, then *Abel* also *arose in Christs anointing*, in Christs humanity out of Christs Death, and lived in the Anointing of Christ.

† NOTE How *Abel* arose when Christ arose from the Dead.

40. The Man Christ is the *First* that arose from the Dead in the Anointing, and is also the *First* who in the Anointing dyed to the Humane I-hood: He is only and alone the Lamb of God, in whom God brake his wrath to pieces: *Abel* and all Martyrs are *his Members*, upon whom the breaking death in pieces pressed or penetrated out of this Lamb Christ.

41. *Abel* received an imputed Righteousnesse, *not* a self wrought one of his own. *Abel* before the humanity of Christ was not the Lamb of God; but he was a *Member* in the Lamb of God: *Christ* hath in all things the preheminence; and none of them hath been able to call himself a Christian, much lesse the Lamb of God; that is, hath been Slain for or instead of Christ.

42. They have all of them only been put to death in the spirit of Faith upon Christs *future* coming, they have put on Christ in the Covenant of Promise in the *Spirit* of Faith; Not as a Lamb or *Man*, but in Power, not in the *Flesh* but in the *Spirit*, so that Christ is the First who in the *Flesh* should be called * *The Lamb of God*. * Note.

43. † This

43.

† This Authour mentioneth in this Manner, But also this holy divine *Substantial* womans seed, hath in and to the Saints appeared and been *manifest* in many kinds and wayes, as in *Adam* and *Eve* after the Fall: If this be so, that the divine substantiall womans Seed was manifest in *Adam* and *Eve*, then they have put on Christ, *viz*: the true womans Seed in *Substance*. † *E. S.*

44. And then they need not expect further about any other womans seed; why did *Eve* then say when she bare *Cain*: * *I have the Man the LORD*? if she had before the substantiall womans seed manifested in her, why did she then hope for another? * Gen: 4. 1.

45. And God said also to *Abraham*: † *In thy seed shall all Nations be blessed*; this was spoken concerning the *future* womans *seed*, which would manifest himself in *Abrahams* seed Substantially with divine Heavenly Substantiality. † Gen: 22. 18. Chap: 26. 4. Chap: 28. 14.

46. If it were spoken as to the *present*, then God had *not* commanded him the *Circumcision*, and after that the *Sacrifice*; The Substantiall womans seed was not in the Sacrifice, but the *word* of Promise in the Covenant.

47. The substantiall seed, of which God said, *therein all Nations should become blessed*, that lay shut up in *Abraham*, unlesse the opening of the Name JESUS, should open it; the Promise to *Abraham*, went *on* as to the Limit.

48. That very substantiality, wherein God would become Man, was *faded* or disappeared in *Adam*, when he dyed to the Kingdome of Heaven and Paradise: This faded or disappeared Seed, became in its Principle, *co-propagated*.

49. And in this Seed stood the limit of the Covenant, out of which the Spirit of God in the Saints *manifested* it self; and not through the faded or disappeared substance, but with Christs becoming Man or Incarnation, the Substantiall revelation or Manifestation proceeded, where God dwelleth within in the substance, *viz*: as a Life of the Substance.

50.

Also this * Authour writeth further: And after that, through Christ the Triune highly praised *God* himselfe, the promise of the *Perfect* womans seed of the *Messiah*, was pronounced and promised to them; The strong Hope Faith and Confidence, * *E. S.*

Confidence, in this womans Seed, cauſed it ſelf *openly* to ſound forth from them.

51. Now if *Chriſt* dwelt ſubſtantially in *Adam* and *Eve*, what *need* he then promiſe another ſubſtance to them? I verily think Chriſt would not be manifeſted or revealed in *Adam*: much leſſe hath Chriſt promiſed *Adam* to become Man in his ſeed: but God promiſed the Chriſt to *Adam*, *viz*: to awaken the Anointed of God in *his* ſeed, *viz*: in the womans ſeed, and *not* in the Mans ſeed, As in the *Fourth* Point ſhall be expreſſed at large.

52. Chriſt ſtood in *Adam* and *Eve*, in the Limit of the Covenant in the Name JESU, in JEHOVAH, in divine hiddenneſſe or ſecreſie, in the ſeed of *Adam* and *Eve*, without humane ſubſtance, and unmoveably in the promiſed ſeed, till the *End* of the Limit, there he moved himſelf in the womans ſeed.

53.

This High hitherto much *repeated* Speech concerning the Triune Womans Seed, *before* Chriſts *Humanity*, is much more a Confuſion than an Explanation: the CHRIST in the womans ſeed was manifeſted in *No* Saint *before* Chriſts Birth; but only in the Spirit of the Deity, in a *Prophetick* manner, and not in a Humane Manner.

* NOTE The Paradiſe is the womans Seed.

54. By the womans Seed, is alwayes underſtood, the * *Paradiſe*, which faded or diſappeared in *Adam*, *viz*: the Heavenly corporeity from the pure Element; and NOT the FOUR *Elements*, this was manifeſt neither in *Adam* nor *Abel*, *till* the Saviour CHRIST became manifeſt in this Seed.

55. This Authour ſo wonderfully blends one in another, that it hath no *ſufficient* underſtanding: one while he ſpeaks of *Faith*, that the Saints have had the womans ſeed manifeſted in the Faith, then ſuddenly he ſpeaks of the ſubſtance, whereas in the Subſtance there was no manifeſtation or revelation in THEM, but only in the Faith, was the divine and humane Conjunction IN the *Spirit*, and NOT in the Womans Seed.

56. Men ſhould not ſet down the Triune God *Chriſt* to be in the Humane ſubſtance, *before* Chriſts becoming Man or Incarnation: for after the Word became Fleſh, *then* he was called CHRIST, and not heretofore, in the Covenant, where he was only in the *Promiſe*.

57. And though indeed he was in the Deep of the Deity from Eternity; yet he was not *then* called the Womans Seed, for the womans Seed was not ſooner called Chriſt, then till the word of God manifeſted it ſelfe in the Womans Seed, and *ſanctified* the Womans

Womans Seed, and generated it to a Divine Life or Substance.

58. The womans Seed *attained* the Anointing in the Motion of the Name JESU in MARY, and not in *Adam*, *Abel*, *Enoch*, *Noah*, *Abraham*, *Isaac*, *Jacob*, and *David*.

59. The *Saints* of Old *knew not* Christ in their Seed, that he moved and manifested himself in their Seed, but in their Spirits and Souls, not in the Fleshly Seed, but in the Faiths desire, *viz*: as a Divine Conjunction.

60.

What this * Authour speaketh further, concerning the *Serpents* Seed; that it hath manifested it self in the Saints neer to the holy Womans Seed, as he peremptorily sets it down, that *Esau* was generated out of the *Saw*, or Swine, *viz*: out of the Serpents Seed; that is with the Authour a plain ignorance and confusion. * *E. S.*

61. *Esau* was generated of NO *Saw*, or Swine, for his Mother was NO *Saw* or Swine; He was begotten out of *Isaac's* and his Wifes Seed; as well as his brother *Jacob*, but the kindled Anger of God, which *Adam* awakened, had laid hold on *Esau*.

62. For, the Love and Anger were *both* manifested in Man, *viz*: Evill and Good, and they were alwayes in the wrestling, till at last CHRIST came, and overcame the Anger, with the sweet Love of God, out of JESUS, and changed it into Divine Joy.

63. *Esau* was a Type or Shadow, of the Earthly Sinfull *Adam*, and *Jacob* was a Type of *Christ*; *Christ* would blesse and reconcile the *Esau* through *Jacobs* Seed: for † *he was come to call the poor sinners*, viz: the perished or corrupt *Adam* and *Esau* to repentance, and Not the Righteous *Jacob* in the Line of Christ. † Math: 9.13.

64. *Esau* was not begotten out of the Serpents Seed, else must the Devill have dwelt in *Isaac* and *Rebecca* in their *Seed* out of which they *begat* Esau: which were abominable to be spoken.

65. This * Authour setteth Open a Hellish door, in the Holy Patriarchs, which *yet* he will have to be *Perfect*: His writing is much more a blasphemy and reproaching of God, than a Christian Explanation. * *E. S.*

66.

That this *Jacob* and *Esau* have striven in their Mothers womb, signifieth, the *Paradise* as to one part and as to the other Part, the *Earthly* world, *viz*: Gods Love and Anger, which were both stirring

in the Humane Essence, and to strife about Man: as I have expressed it at large in another place.

† *E. S.* 67. This † Authour should not make of *Esau* a *Saw or Swine*; nor of *Cain*, so *totally* a *Serpents* Seed, it should be shewn in the Holy Scripture, or else none will give credit to him: *for the Judgement belongeth to God and not to Man.*

68. He cannot shew that *Cain* and *Esau* were generated Devills totally out of the Serpents seed: for God said to *Cain*, * Rule over Sinne, *Suffer it not to have the* Dominion: Thus there was a *possibility* in *Cain*, that he *could* rule over Sinne, else God had not commanded him to do so; but whatsoever is totally the Serpents and the Devills, therein is, NO Possibility.

* Gen: 4. 7.

69. *Esau* had even such a Soul, as *Jacob* had, both begotten from their Parents, and this only was the difference, that in the one the Divine Love, and in the other, the awakened anger, was *manifested*, which, yet, Christ, with his Bloud, would drown, in all those who would introduce their Souls desires, into *him*.

70.

* *E. S.* But that this * Authour, *rejecteth* all worldly Wit and Art, and saith, they serve nothing to the kingdom of God: but that they are much more hurtfull: needeth also another Explanation.

71. ART indeed giveth no divine power or wisdome, and helps nothing to the kingdome of God; but it belongs to the *outward* Man of Gods WONDERS, that he should behold Gods wonders and great hidden wisdome, and † *praise* God, *in all his* works.

† Psal: 145. 10. Ps: 148. 149, 150.

72. If the outward Man learneth NO *Art*, then he is *most* NEER to a BEAST; which knoweth not; what the substance of all Substances is.

* Note, what Man is without Art Outwardly.

73. Indeed the Divine wisdome standeth NOT in *Art* and *Reason*, but it sheweth *Art* the way, what it should do and how it should seek: ART is *really* the Tool or Instrument of God wherewith the divine wisdom worketh or laboureth: why should I then *despise* it? Through ART; † *All Creatures are ruled by Man*, and in Art is the Outward Body Covered and defended from Heat and Cold.

† Gen; 1. 26.

74.

* *E. S.* But that this * Authour also mentioneth; that by Repentant Men, ALL *Art* is cast behind and *forgotten*.

forgotten, and that many in their Old age, become so childish they do at length forget, OUR FATHER, which they had learned: that is very cunningly and slyly intended by him.

75. For before he had said, He was so *perfect*, that he *need* not any More to PRAY, OUR FATHER, &c. likely he would fain that none should *learn* to PRAY, and besides should learn NO *Art*, and then he *need* forget nothing.

76. If none should learn any Art, then could we no more manage our *Estate* and *Employment* upon Earth, and if none should learn to PRAY, then all Men would continue in Self-hood, and then Sinne is TOTALLY *Covered*, and is no more known or acknowledged; and then *Folly* standeth in the place or stead of ART, and Man in his Reason is like ALL the *Beasts*.

77. The deeper a Man is * LEARNED concerning GOD, the deeper he seeketh and SEETH into Gods deeds of *Wonder* in ART; for all *profitable* ARTS are *revealed* or manifested out of Gods *Wisdome*, NOT that they are THAT, by WHICH Man cometh to God, but for the *Government* of the *outward* Life, and for the Glorious *Manifestation* of the *Divine* Wisdome and Omnipotence.

* Or Taught of God.

78. With the *supposed* Womans Seed, wherein he conceiteth *himself* to be totally divine and holy, he will not make *all* ARTS to *Cease*; for the Womans Seed is Humane; but when CHRIST, *viz*: Gods Love, assumeth it, and manifesteth himself therein, then is that Womans Seed, the Humanity of Christ: *viz*: the true *Image* of GOD.

79.

This † Author calleth the Womans Seed, the good holy *divine* living working *Seed* of God, CHRIST JESUS, the Living Word of God, and yet understandeth not *what* Gods Seed or the Womans Seed is,

† *E. S.*

what the Life and power is: when I ſpeak only and alone of the Womans Seed, then *I ſay not*, Gods ſeed CHRIST JESUS: The Name JESUS is divine, but the Name CHRIST is God and *Man*.

80. When JESUS manifeſted himſelf in the Womans Seed and aſſumed THAT, *then* the Perſon was called CHRIST; yet now the Name JESUS is the holy divine Life, *viz*: the Divine Seed out of the *word* of the Deity: the Womans Seed is his *aſſumed* Subſtance.

81. And therefore HE is called the Womans Seed, becauſe he is from the woman, *viz*: from the *heavenly* Virginity which faded or diſappeared in *Adam*; and as to another part from the *outward* worlds ſubſtance; in which the Name JESUS, *viz*: Gods *ſeed*, * deſtroyed or brake in peeces, Death and Gods Anger.

* John 3. 9.

82. The womans Seed, is a totall *humane* Seed from Soul and Body, but it muſt be rightly *underſtood*, as to THAT Seed, wherein *Adam* might have generated Magically, if his Longing or *Luſt*, had not plunged it ſelf into *vanity*, Evill and Good, and awakened the Abomination, as is before mentioned and here following in the *Fourth* Point.

83.

Now if I will in this place, ſpeak ſo highly, of the *divine* Womans Seed, then I muſt diſtinguiſh Gods and the Womans Seed: and muſt rightly ſhew; How Gods Seed, *viz*: the Name JESUS, out of the word of the divine Sound or *Life* hath united it ſelf with the womans Seed: and given up it ſelf into ONE Perſon, which is called CHRIST.

84. The Name JESUS, is the anointing of the Womans Seed, and in the anointing he is called CHRIST the Sonne of God: the Seed of the Woman hath a *given* power, and the Seed of the Woman is under or beneath God, as the Body is beneath the Soule: but the Name JESUS is the *Giver*.

85.

* *E. S.:* This * Authour *mixeth* ALL, TOGETHER, and that for TWO Cauſes, *one* is, becauſe himſelf doth *not* rightly underſtand it, the *other*, becauſe he may *advance* all humane things, and give forth himſelfe *onely* for CHRIST; *viz*: for the Divine power and *Omniſcience*, and therefore he rejecteth all ART and PRAYER it ſelf; and calleth it a *Forgotten* thing, as if it were

were without † power or powerlesse; and did *not* attain that which is Eternall. † Or a Powerlesse thing.

86.

He will needs perswade us, that the Womans Seed CHRIST, God and Man, is according to BOTH Natures totally ONE, and that will HE * Himself *be*: But the humane Nature continueth indeed Eternally *beneath* the Deity; though it is *not devided* for all that, yet the Substance is not AS the Spirit. * *E. S.*

87. God, with or by creating Man hath not created to himselfe a GOD, which is of his own Substance, but an Image of a Similitude according to himself, *viz*: a Manifestation of his *unsearchable* divine Substance, in which he manifesteth himself; to his own Joy of himself, and Deeds of WONDER.

88. And hath given to Man again, to seek and to reveal or manifest the wonders of God in THIS worlds substance, to his, *viz*: mans own Joy *delight* and longing pleasure, that God might be praised, known, and acknowledged, in ALL works, and Substances, or THINGS.

HEre

Here followeth

The Authour Esaiah Stiefel's Fourth Point of the Fourth Text.

1.

Hitherto hath been Mentioned, How Christ the Triune highly praised God, and Man, the holy Seed the living substantiall *powerfull word* of God, hath appeared, according to *Measure* from the beginning of the world, in all the Saints, his *wife* or woman, and been manifested in the Eyes and Hearts of the *Faithfull*.

2. Hereupon now it is rightly acknowledged by all the *Called* Elect truly faithfull *Christians*, that this most holy womans Seed, the Eternall Birth of God, before all Creatures the Triune highly praised Sonne, and *living* totally substantiall powerfull *word* of God, and most holy Seed of the totall *fullnesse* of the Triune Deity.

3. In the holy body and woman or *wife* of God, the pure chast undefiled *Virgin* MARY, *humane* Nature, yet through and in the FAITH, of the New-and re-generated, holy pure *flesh* and bloud in unity, hath taken to himself the

pure

pure humane Body and Soul, to the *undivided* Eternall union, and united it.

4. And hath been generated and Manifested, in and out of the faithfull Love and *Wife* or Spouse or Woman of God, the *Holy* Virgin *Mary*, a little infant and visible holy Creature, the Sonne of God and Man in ONE Person.

5. And as the greatest and least, yes, the totall fullnesse of the Divine Substance in the kingdome of Heaven, from the *least* to the *greatest*, here upon Earth, in the Flesh of the least of all and most despised and *unworthy*, generated, in the Holy divine Unity, such a Man and little childe; which is equally in the Most high highnesse of all, the great Triune GOD and LORD.

6. This *Perfect* holy Seed and Word of God, in one holy pure undefiled Person, God and Man, in the *union* of the woman, Body, and Soul, through the Faith out of God, and this his holy Seed, *regenerated*, viz: the right Bridegroom, which hath united and taken to himself the Bride of all faithfull, good divine holy Flesh and Bloud in his *holy* humane Person.

7. Concerning which the faithful witnesse, *John* the Baptist, and Fore-runner of Christ, mentioneth this; * *He that hath the Bride is the Bridegroome.* * John 3. 29.

8. In

8. In this perfect totall divine, *totall* humane holy substance, in one Person, hath this Triune God and Man CHRIST JESUS, *delivered* his wife or woman of his Body, yes faithfull Body and Soul to and in a Masculine and Feminine Person, who from the beginning to the end of the World, haveput *their* FAITH and trust in him, in this his holy becoming Man or Incarnation; from all Sinne, Death Devil Hell world, and ALL worldly Lust of the Flesh and of the Eye, temporal and Eternal Damnation, through his *holy* Passion dying and bloud shedding.

9. And through his Innocent Death, hath *rescued*, from the Guilty Death and sinfull will, and out of the shameful Kingdome of the abominable *Satan* Thief Lyar and Murtherour, and set us in his own kingdome of *Glory*, with himself, to the Eternall Endlesse Joy and holy peace, out of the Eternal Satanical sadnesse, misery, anguish, necessity, disquietnesse, hatred, envy and enmity of the mischievous *Devils*, yes set us in the Eternal rest and blessednesse or Salvation.

10. Now as this Perfect Triune Seed and word of God, the totall † *fullnesse of the Deity*, in visible union of the Humane yet faithfull Nature, a little *Infant* hath been and appeared, which according to the testimony of the Scripture *like* other faithful Children, grew to visible palpable, greatnesse, and was received to *wisdom*, * *Age and Grace or favour* with God and faithfull Men.

† Col: 2. 9.

* Luke 2. 52.

11. Which

11. Which alſo the moſt holy high divine Triune Majeſty, exalted in and to himſelf, from hours dayes and years, in his viſible Holy Perſon: *Glorioufly*, and alſo at laſt here upon Earth viſibly, through his holy innocent Suffering and Dying, Joyful Reſurrection and Aſcention,† *made* PERFECT: and himſelf preſented for a perfect Man or Husband of his totall Bride, all the faithfull Holy Fleſh and Bloud, of his totall Church or *Congregation*, in holy undivided Eternall Unity. † Heb: 2. 10. Chap: 5. 9.

12. And as he was from the beginning of the world, *in* all Saints, his Woman or *Wife*, and faithfull Fleſh and Bloud, *viz:* a child, and Sonne of God, of the Faithfull *Fleſh and Bloud* of his womans Seed, alwayes by the Serpents ſeed, the unfaithfull wicked world, *ſlain* perſecuted deſpiſed ſcorned and put to Death: in which regard alſo the Death of all Saints was before the Lord, very highly, dearly and precioufly *Eſteemed*.

13. So he hath alſo in his divine fullne ſſe, and *perfect* Seed and word of God, the pure faithfull womans and Virgins Sonne, God and Man in one Perſon, the right Seed Sonne and Word of God, of the perfect faithful Fleſh and Bloud, the totall perſecution enmity hatred and envy, of the *abominable* Satanicall Serpents Seed, of the wofull Devill, (ſubſtantially united in all unfaithfull unrepentant children of the world) hath * *taken upon him*, for the ſake of the redemption of all the faithfull of his body and holy woman. * Math: 8. 17.

14. And through his innocent ſuffering and dying; hath paid the *penalty* and debt of all the Sinnes of the world *on his moſt holy body* and woman: reconciled it with the Deity in himſelf; overthrown all Enmity between God and Man; and in and according to this his moſt holy totall or UNIVERSALL **Redemption**, through his guiltleſſe Croſſe, with and in divine union through God, and out of the infancy to a perfect Man preſented himſelf to his totall holy Church or Congregation.

15. In, and with, which, he now according
† Hoſea 2. 15. to his moſt holy prediction, Hoſea 2. † *I will Eſpouſe my ſelfe with thee in Eternity; I will betroth my ſelf with thee in Grace and Mercy*; Yes, in the Faith I will unite and bind my ſelf with thee: with this his holy, unreproveable *undefiled* Church and perfect Bride and moſt holy
* Cant: 6. 13. **Sulamith**: * *Canticles*: Reconcileth and eſpouſeth in Eternity.

16. In which he now according to his own moſt holy revelation of himſelf here upon Earth:
† Eſaiah 9. 6. Eſaiah 9. † *The Eternal Father*, in an undivided Perſon, God and Man, ONE Eternall Generatour, TRIUNE God and Lord, yes ALL in ALL, his beloved totall perfect Bride, his holy body and woman, wherein he *Eternally* generateth his holy Seed, his holy Word, Will, Work and Performance, ſubſtantially livingly and powerfully.

17. And

17. And to his Eternall praiſe, laud and honour, in this his holy Church, holy *Jeruſalem* and perfect City, of the perfect appearing *divine* Peace, which is kept in Heaven, but now on Earth, in this ending ceaſing *Laſt time* of the world; manifeſteth himſelf in the Eternall Unity of his body and woman, the undefiled, untranſitory unfadable Inheritance.

18. And the receiving his holy kingdom and Dominion according to the Teſtimony of the Holy Scripture. Dan:7. * *under the whole Heaven*, in his Saints, his united woman, and Eternally ruling it, to be openly *proclaimed.* * Daniel 7. 27. Luke 1. 33.

19. The Bride the Woman, of all faithfull Fleſh and Bloud, according to the Teſtimony of the Scripture. Revelations 22. hath called; *Come* LORD JESU: the Bridegroom and Man Chriſt appeareth, and ſaith in the unity of *his Wife* or Woman, † Here I am, Here I am, *Here will I dwell*, this is my Reſt Eternally. † Exod. 33. 14. Pſal. 132. 13, 14. Eſaiah 14. 3, 7.

20. Here thou wilt with the beloved woman of all faithfull Fleſh and Bloud, in divine *unity* of thy Man, with this Scripture Explanation, for further holy conſideration, in and with thy united Bridegroom, according to thy deſire, for Love and divine will, acknowledge and receive *this*. 2 Cor. 6. 16. Rev. 21. 3.

21. In which, the Triune highly praiſed Sonne and Word of God, the fullneſſe of the Deity, *generated from Eternity*, the moſt holy ſeed of the Woman from the beginning of the World, after the Fall of *Adam* and *Eve*, as alſo the regenerated new faithfull fleſh and bloud, the

woman in that which is in Part, and perfect holy ſubſtance is diſcovered to thee and manifeſted: to the Eternall and in Eternall *unchangeable* Union.

22. NOT *Tinctured*, according to the *Cabaliſticall, Theophraſticall, Roſo-Crucian* kind, and *tranſmuted* out of the unfaithfull Subſtance *into* the Faithfull.

23. But according to the Teſtimony of the Scripture, a *New Birth*, not out of the old ſinfull Subſtance, but in the *Center* and inward Heart, in the Love of the divine voyce, a new beginning, a New Heart, a New Fleſh and Bloud, a New faithfull Perſon as to Body and Soul, a Faith, *not* born out of the unbeleef but out of God.

24. A Body, a Woman, a Man, an unity of the Woman, a Seed, a faithfull viſible good Subſtance of God, A *Chriſt*, a Lord, a God, a Spirit *Subſtantially*, opperatively, livingly, powerfully and actively, the ſelf-ſubſiſting Eternall ONE onely bleſſedneſſe or ſalvation, an * *undefiled*, unfadable, untranſitory, *inheritance*, *reſerved in Heaven*.

*1 Pet: 1. 4.

25. But now in this *Laſt Time* revealed or manifeſted to all, over all, through all, and in all faithfull, with himſelf the Triune Eternall God, an Eternall REST, and holy City

City and *habitation* of the higheſt of all and loweſt of All, in Heaven and upon Earth; which is and is called in All Eternall Eternity, according to the Teſtimony of Scripture, of *Ezekiel* the laſt Chapter: ***A Wedding City.***

Here is the LORD,

Pſal. 48. 1,2. *Very greatly and highly to be praiſed is* ***The Mountain SION;*** the fair *Branch*, with which the whole *Land* is Comforted.

Yours alwayes willingly.

A. V. E.

Eſaiah Stiefell.

HEre *followeth My* Anſwer *upon this* Fourth Point *of the* Fourth Text.

1.

THe Fourth Point, I would even *leave* unexplained, if it were produced by the Authour in a *right* underſtanding: but he jumbleth all together, and ſticketh his erroneous meaning therein, and maketh much more a *Confuſion* of it, then a right explanation: But ſeeing I have explained the contents of it *above* almoſt in every particular, I will therefore only expound *the chief* matters, and extract the Erroneous Opinions out of his Confuſion, for the ſake of the Reader.

2.

* *E. S.* Concerning the becoming Man or *Incarnation of Chriſt*, concerning which the * Authour here mentioneth, That the Seed of the Holy Trinity in the *Totall* divine Subſtance, is become Man or Incarnate in the Totall Holy *Perfect*, totally united with the Deity, *virgin* MARY, and hath taken HER Fleſh and Soul upon him, and ſo made MARY the *Genetrix* of God, viz: the holy word of God, as he writeth: and that MARY was *before* new born in the Faith, *e'er* ſhe was impregnate or with Childe with the Saviour.

3.

This *needs* yet a ſharper explanation and expoſition; and it had ſtood this *Maſter* in hand, that will needs be *Perfect* and Omniſcient, to have unfolded this Myſtery, and not to have confuſed it ſo, that a man cannot know what he *underſtandeth* thereby; but only that a Man may ſee his ſecret in *ſown* Grain or Seed, ſpring up therein.

4. He will not herewith ſatisfie the ſeeking Mind, which enquireth after the Ground; and lead him into the *Center* of Nature, he muſt put on other Stieffeln, or *Bootes*, if he will ride with Chriſts Spirit over Death and Hell; and ſay, *how* Gods Anger is quenched, Death broken to peeces, and the Devills Kingdome IN *Man* deſtroyed.

5. His explanation is much more erroneous, and an obſcuring the

the underſtanding of the ſeeking Mind, than an Expounding. He *h nteth* ſome high Points concerning the manner of the becoming Man, or Incarnation of Chriſt; and produceth *none*.

6. He mentioneth that MARY was totally ſanctified and *Perfect* before CHRIST was conceived: Now if the Faith could have attained and have diſcovered the Perfection, and *Totally* have new Generated Man, that he had been united with and in God in Body and Soul, in Totall perfect holineſſe: then Chriſt had come in *vain*.

7. And his ſuffering and Death had not been profitable to us, if the FAITH, *could* have broken the Anger of God, alſo Death and Hell, and have appeaſed the Angry Father, and have quite taken away the *abomination* in the vanity of the Fleſh.

8. Alſo if CHRIST, *viz*: the *Word* of God; had totally inwardly and outwardly taken to himſelf a holy and perfect Body and Soul upon Earth, *wherein* had he broken Death? And in WHAT Body had he taken on himſelfe, the SINNES *of All Men*? And in what Body then hath he dyed to Sinne? WHAT Body became a Curſe on the *Croſſe*?

9. If it had been only the holy Perfect Body: then would Gods holineſſe have made it ſelfe a *Curſe*, and our *Reſtitution* had been only a Sacrifice, which might well have been done in the Faith, or through the *Judaicall* Sacrifice; O it muſt needs be an Evill God, who will *not* ſuffer himſelf to be *appeaſed*, unleſſe he revenge himſelf upon *his* Perfect holy Subſtance.

10. Elſe, why ſhould he lay all SINNE upon one holy perfect Man? and cauſe his fierce wrath to be ſhewn upon him? and ſo *Revenge* himſelf? ſuch an underſtanding this giveth, if we ſay, *Mary* was in the Faith, in fleſh and bloud, in body and ſoul, *totally* perfect; and totally united with the Holy Divine Subſtance.

11. But ſeeing the *Omniſcient* * Authour, here ſpoiles his breath: therefore we will here in part, a little blow up our ſparkle, and *unfold* the Myſtery better. * *E. S.*

12. *King David* ſaid: *In Sin was I born, and in Sin did my Mother conceive me*; and this *David* it is, out of whom MARY was born, *viz*: out of the Seed of *David*; of the Seed of *Joachim* her father, and *Anna* her Mother.

13. Now if MARY had attained in the Faith, the higheſt Perfection, *why* not alſo *David*, and the *Patriarchs*? in whom was the Holy Ghoſt as well as in MARY.

14. And though this † Authour indeed determines, that they were *totally* Holy and Perfect, yet their *Sinne* and *Mortallity*, moreover their Infirme life, in Sickneſſe, Care, † *E. S.*

perplexity,

perplexity and necessity, will not permit *that*, in which they all lived in the Curse and abomination, in the *vanity* of the Earthly Flesh: which abomination, in their dying, was *first* broken and ceased as to them.

15. In the Abomination of the vanity, there is not *by far*, any totall perfection, but Sinne and Death; as *David* witnesseth of himselfe, as also all the *Patriarchs*.

16.

But concerning MARY and CHRIST this is the true, understanding: MARY was the Limit of the Covenant of God in Paradise, instituted *after* the Fall; That Covenant stood in the true Image, which faded or disappeared in *Adam*, when he manifested or revealed the vanity in his *outward* Flesh.

* Gen: 2. 17. 17. Concerning which God said: * *The day that thou shalt eat of the Tree of knowledge of Good and Evill*, viz: of the vanity, *thou shalt dye the Death*; which also instantly came to passe; he dyed to the divine world, and awakened to the *Earthly* world in the vanity,

18. For, the Soul, *viz*: the true Life of the heavenly substantiality, entered with its *Desire*, into the Abomination; then the Divine Light departed from the Image of the heavenly Substantiality; and now it stood in Death as a *Nothing*: and this true Image it is which God from Eternity hath *beheld* with his holy Spirit in the wisdome, but *without* Substance, which he created into Substance, that is, brought Substance into this Image, from the Three Principles.

† Dan: 9. 27. Matth: 24. 15. Mark 13. 14. Rev. 21. 27. 19. But when the Spirit of the Three Principles, *viz*: the true Soul, went from its Eternall Image of the purity into the † *Abomination* of vanity, *viz*: into the Earthly Substance; and awakened the same in the Forms of Nature, and manifested it in the Flesh; then the fair Image *disappeared*, and stood again in the hiddennesse, at its Eternall Limit, without knowledge and perception of the Earthly *Adam* in Abomination.

20. But seeing Gods purpose was, that this fair *Similitude* of God, should stand Eternally before him in Substance, as a beloved *Scene* of his Joy, and a Similitude of the Eternall Substance, and Spirit; therefore he *promised* to move himselfe yet once, and with his highest Love and Humility: *viz*: in the *Center* of the sweet Love, in the word of his Sound, to manifest the Image in Substance *again*.

21. Now in MARY lay the disappeared Substance in the Covenant, this was the dry Rod of *Aaron*, which grew again in One Night, and *bare Almonds*, as is to be read in *Moses*.

22. Now when the Angel came to MARY, and brought her the Message, that she should be impregnate *with Child* and generate or *bear* the Saviour of the World, though indeed she *wondered* how it should come to passe, yet she said, * *Behold I am the Maidservant of the Lord, let it be done as thou hast sayd*; that is, she gave up

* Luke 1. 38.

her

her will and deſire into Gods will, he ſhould doe what he would.

23. And in this Point, hath the *Center* of the voyce of God, according to the deepeſt Love of the hiddenneſs of God, in the Image of the diſappeared ſubſtance, with the Introduction of the divine heavenly ſubſtance of the *Paradiſe* and Element, and all whatſoever the Deity in the Holineſs containeth; manifeſted it ſelfe in the Natural ſeede of MARY.

24. Underſtand in the ſeede of MARY, of her *ſpirit* and *Fleſh*, wherein lay the ſoules and bodyes Eſſence, *viz.* in *Venus'es Matrix* in the womans ſeede, as it was promiſed in Paradiſe, alſo to *Abraham*, and to *David*.

25. Now underſtand us aright, what the cleere Deity, hath received to it ſelfe; *not* Marys *ſinfull* Seede, in which, death became broken on the Croſſe; indeede it had received it to it ſelfe but in *another* Principle.

26. The pure Holy Deity, was alwayes from Eternity in Eternity, *ſurrounded* with the ſubſtance of the Heaven in the inward, *viz.* with the Holy ſubſtance: that very holy ſubſtance, hath the voyce of the holy Deity, with the Moving of the *Word*; introduced into *Marys* diſappeared Subſtance, underſtand into the Seede of *Mary*; and united it ſelfe with *Maryes* ſubſtance, in the Covenant of God.

27. For, *John* the 3. he ſayth; * *None goeth to Heaven but the ſonne of Man who is come from Heaven*; alſo, *I am* gone forth and *Come out from God* into this world: Now the cleere Deity needes no coming for it is in all places before hand, it needeth only to *Maniſeſt* it ſelfe to or in the place: and all whatſoever cometh, that is ſubſtance; but God in his Trinity is a ſpirit without ſubſtance, as to what he is *ſolely* in the Deity. * Joh: 3 13.

28. Therefore, when God would move and Maniſeſt himſelf in his Covenant, in *Maryes* heavenly diſappeared ſubſtance, then came he with the ſubſtance, and maniſeſted himſelf, in the united ſubſtance; he united his *coming* ſubſtance with the *Humane* ſubſtance, underſtand, with the heavenly humane ſubſtance.

29. For when God Created his Image *Adam*, wherein he dwell and maniſeſt or reveale himſelfe, *then* could his holineſs be maniſeſted in NO other ſubſtance, THEN in the Heavenly holy ſn the pure Element and Paradiſe.

30. This he received againe in *Marys* Seede, into his holy living ſubſtance, and in that ſubſtance was *Chriſt* in the Faith of *Mary*, become conceived by the Holy ſpirit, for the Faith which demerſeth it ſelfe into Gods will, that demerſeth alſo the ſeede in the Covenant, into the holy *Living* ſubſtance.

31. Here againe was the living holy conjunction with or betweene the Subſtance of *Mary* and of *God*, and in this united

* Numb. 17. 8. substance * *Sprouted the Rod of Aaron forth*, that was the deepest Love of God in the *Center* of the Holy Trinity, whose Name is called JESUS.

32. Now observe further, in this Seed of Mary, which disappeared in it selfe, and was not manifested to the Soul, lay in in the soulish property, but according to the feminine property in *Veneris Matrix*, according to the first Principle, according to the Fathers property, Manifested, *viz.* *a living* Essence in the seede of Mary.

33. Which Essence otherwise in the Masculine Conjunction with the Springing up of the life, in the *Exit* of the *Fourth Month*, affordeth a living Creaturely Soul: This soulish seede hath also received to its selfe, the Divine Word, but in its owne, in the *soulish seedes*, Principle.

34. For, the soulish seede hath alwayes the *First* Principle, according to the Fathers property according to the Fire-world; and the *Second* Principle hath the Sonnes property according to the Light-world.

35. Yet now, the *Father* is another Person then the *Sonne*; And so it is here also to be known, or acknowledged; the soulish property, hath its originall from *Adam*, out of the Eternall Nature, out of the First Principle; it hath the *Center* to the inward and outward Nature, and it is it selfe, that, in it selfe, in its lifes Formes, for a Fire and Light.

36. This soulish property, hath, the Name JESUS receiv'd to it selfe, after a Creaturely kinde and manner, to an Eternall *Espousall*: but NOT so to understand, that the holy power JESU, and the soules Naturall substance, are ONE in the Essence.

37. As little as fire and light are one, though indeed they stand in *One* Birth, yet they have a *twofold* source or quality; Thus truly in JESU, the source or quality is totally Holy and God himselfe; but in the soules property, lay the *Worme* of the Kindled Anger of God; which God, with this his holy Love out of JESU, would quench and put to death.

38. And in this soulish property, was the Abomination existed, whereinto the Devills Imagination had *woven* it selfe: This soulish property, was tempted in the wilderness, to try whether it would *totally* give it selfe up into JESUS, *viz.* into Gods love, and eate of Gods Holiness.

39. And in this Abomination of the soule, (in which the lifes forms were *Elevated*, and gone forth out of the equall agreement, every Forme into its proper owne, out of which the Enmity and opposite will existed,) hath CHRIST shed his *holy Blood* of the Image of the holy heavenly substantiality, and introduced it thereinto with the sweete love JESUS: whence the fierce

wrath

wrath in the lifes Formes, of the soule, in the Angry Fathers property, became *drowned*.

40. For when the altogether sweete Love in the Holy Blood, gave it self up into the fierce wrathfull anger of the soule; then the fierce wrath *trembled* or shook before this great Holiness, Sweetness and Love, so that its owne right brake in the *Trembling* Crack, to peeces, and became transmuted into the Kingdome of Joy.

41. So that the Anger became *transmuted* into another Will, and all properties of the self-hood, of the Eternall Nature in the self-hood, became all ONE in this sweete Love; for the Love fulfilled or satisfied them all.

42. And then the abomination and the *Enmity* against Gods holiness Ceased: for the abomination had dyed in the Crack or terror of Death, which rose up into the Joyfulness: and now the soules Will was called; LORD GOD, Thee will we praise.

43. Now understand us Further: With the receiving of the soulish property, JESUS also hath received or assumed, the *outward* humane Fleshly substance, in the seede of *Mary*, *viz.* the outward Humanity, the *Third* Principle.

44. But not into the Image, or into the seede of the holiness, in JESU, but after the Manner, as God is in the World, and yet the World is not God, but they *hang* in ONE substance one to another, and yet they sever themselves in themselves in TWO Principles.

45. The soule *hangeth* to the *outward* World, to the *Flesh*, the *neereſt*, for the Soule hath [illegible] THREE Principles if it be *Holy*; if not, then it hath only [illegible]VO manifest to it, and the Holy is *hidden* to it.

46. And in the outward *fleshly* seede, *lay* the Death, and the abomination before Gods holiness, THAT became as a *Curse hanged* to the Crosse, and the death of Sinne in this abomination became *drowned* with the holy Blood: and the *Outward Mystery* of the outward Body and Life *Redeemed* from the abomination and Curse, and *totally Sanctified*, and changed into Gods unblemished Image.

47. In this outward Flesh, *lay* the Evill childe, which *Adam* generated, when he dyed as to God; here the *evill childe* became taken in againe into Gods Love; for Isaiah sayth; † *He tooke* ALL Our sinnes UPON *himself*, not into himselfe, not into the JESUS or CHRIST, who was manifested in the holy Image, but UPON himself in the perished or corrupt *Adam*.

† Isai. 53. 4. Math. 8. 17. 1 Pet. 2. 24.

48. The accursed Adam, HUNG to the *Crosse*, as a Curse, and THAT, *Jesus Christ* REDEEMED with his Innocent suffering and with the shedding of his Blood: *Adams* Body dyed on the

Crosse, and CHRIST borne out of IESU, in the Womans *ſanctified ſeede*, Tinctured it, and † *ſprinkled it with his precious Love-bloud.*

† 1 Pet: 1. 2.

49. At which the Curſe in the EARTH *trembled* or quaked, becauſe this Judgement came upon it: And the SUN, did hide or withdraw its ſhining at or for this *Judgement* of this Holineſs, at or before this NEW ſhining Sun, * From the *Sixt* Houre to the *Ninth*, which is and ſignifieth *Adams ſleepe*, when he ſlept in the *Sixt* Houre, and in the † *Ninth* Houre, that is on the THIRD Day of the *outward* World, awakened or aroſe with his *now* prepared WIFE or woman.

* Math: 27. 45. 46.

† Three Houres. Three Dayes.

50. Now in the † *Ninth* Houre the *outward* SUN with its ſhining Sprung forth or aroſe againe; and in the Death of Chriſt, the *Paradiſicall* SUN, [aroſe or ſprung forth] which *Adam* in Chriſts Reſurrection diſcovered or beheld againe.

51.

Now obſerve us Further concerning *Marys* BLESSING, For the Angell ſayd to her, *Thou bleſſed among all Women, the* LORD *is with thee.*

52. In this *Mary*, ſtood the highly bleſſed limit of the *Covenant* of God, through which all the Holy Patriarchs, and Prophets have ſpoken: *viz.* through Gods voyce, which cauſeth it ſelfe to be heard through the * *Limit* of this Covenant.

* Aime. Scope, *Mark.*

53. For the Covenant was inherited all along from one to another, and in *Mary* it ſtood at the LIMIT, that is, at the *End* of the Manifeſtation or Revelation; wherein IESUS would Manifeſt himſelfe with the CHRIST, *viz.* with the anointed of God.

† Or Bounds. Note what the Limit of the Covenant is.

54. And Now the *Houre* of the *Revelation* or Manifeſtation came, wherein God would manifeſt himſelf, in this his holy Covenant. And God ſent the Angelicall Meſſage to HER, and ſhe gave up her will into Gods will; ſo that the highly precious Name IESUS, manifeſted it ſelfe in her ſeede of the diſappeared Image, and then alſo the word of Power, awakened her own diſappeared Image of the ſecond Principle, in HER *Body* and *Life*.

55. For the ſeede of the diſappeared Image, which became thus propagated without life; that qualified or *operated* with the ſubſtance, whence it was generated; and THIS was *her high* Bleſſing before or above ALL *Women*, from *Eve* to that time. in that ſhe attained in the Inward Man the holy Life IN the *diſappeared* Image.

56. For IESUS preſſed or penetrated out of his owne received or aſſumed ſubſtance, into the Mother of the ſeede; but in

HER

HER *outward* Flesh, as also in the *Soule*, *was the* Sinne *and* Death; which must also with *Christs* holy bloud-shedding, be overthrowne.

57. For CHRIST alone was the Serpent bruiser *or* Crusher, even IN his *Natural* Mother *MARY*: Hee is with the *Soule the first borne from the Dead*, to Gods Glory: His soule was the first, as a Dore to the Re-opening; and through THIS *Dore* we must all Enter in.

58. *MARY* in her outward Body was *Mortall*: as *also* CHRIST according to the outward Humanity; Christ Lived in the outward Man in the *Dominion* of the Four Elements, in the Source or quality of Heate and Cold, *as* WE *doe*.

59. But the ABOMINATION which *Adam* inherited to us, that he received NOT to himself from Mans or the *Masculine* Seede, but in the Womans or the *Feminine* Seede, as a BURTHEN *upon him* which he must † *Beare*. † Isai: 53. 6. Math. 8: 17.

60. This was his outward received or assumed humanity a *Vessell* for it, NOT that a Man may any way say, that CHRIST hath wrought any sinne and abomination with his outward Body, NO, that COULD NOT be.

61. For he took on himself, the First Principle of the soulish property in *Venus'es Matrix* in the womans seed, understand, in the Property of *Eve*; for *Eve* was the child that *Adam should have* generated Magically; but seeing he awakened the abomination in the *Center* of the *Genetrix*, therefore that could not be done.

62. *Eve* was *Adams* beloved and fair well relishing sweet-savoured Rose-Garden and *Paradise*, when she was yet in *Adams* Essence, and Now that very fair Rose-Garden became Manifest again in the *humanity of* CHRIST.

63. THUS * he took the *Abomination* of SINNE, upon this Image in the Flesh; as if he were *Adam*; and yet was NOT: but in the Womans or Feminine Seed he was THAT, and Not in the Mans or Masculine Seed. *NOTE Math. 8. 17.

64. He took the MANS *Sinne* on to the highly blessed Limit, in the WOMANS *outward* Seed, and brake in peeces the Man and the Woman, and brought again the *virginity*, *viz*: TWO Tinctures into ONE unseparable Eternall Conjunction in the Love, no more in the *Desire* after SUBSTANCE, as it was in *Adam*, but only in the *Desire* after POWER.

65. The TWO Tinctures generate NO *more* Substance, *viz*: a *Propagation*; but holy power, and relish or Savour, and Gods Holinesse.]

66. And

66. And this is the information concerning *Mary* and Christs *Humanity* plainly unfolded; and not so covered as this * Authour hath done, that a Man cannot understand; how it is come into Substance.

67.

† E. S. But that this † Authour presseth so vehemently upon the New Regeneration of the *Old* Patriarchs, and will have THEM New Born in *Christ* and *totally* Perfect; by that I see very well what he meaneth by it and under it; even that HE *also* may be esteemed totally Holy and *totally* PERFECT.

68. For, if the Old Patriarchs have put on *Christ*, when as yet he was not * Man, how much more, HEE, seeing *Christ* is now become Man; which I would heartily *fain* allow him if it were *but* True; and if it were not so, that it might yet be so.

* A Man.

69. Why doth he not set the *Apostles* of *Christ*, and THEIR Successors Imitators or followers, in the humanity of Christ; as he sets the *Old* Patriarchs before Christs Birth? Even this is it, that he might bring in *this* Schisme or Sectarisme, that God hath created ALL *Creatures* in CHRIST his expresse Image, and Redeemed them ALL.

70. Which revealed expresse Image, he will have to be only in those that are HIS *Followers*; that Men might not thrust him, with THIS *outward* Tabernacle; out of Christs Image.

71. For if he be created in *Christs* Image in *Adam*, and God now do reveal the same in *Christs* humanity again, and that he be proceeded out of that very Image, and *standeth* therein; then he *can* not Fail; he is CHRIST inwardly and outwardly.

72. If it were certainly true, and that the *Old* Patriarchs had *not* also the Image of Sinne on them, that he could shew they had been *totally* Holy, then in the Old Patriarchs there had been NO *Transmutation* of *their* Bodyes; also NOT in the *Apostles*, according to the *outward* Flesh.

73. Christs *Apostles* and their Successors Imitators or *followers*, have put on Christ in their *Angelical* Image in the holy Flesh: but their *Outward* Body was *sinfull*, and an ABOMINATION; *viz*: in the Turba The outward Abomination in the Flesh, MUST *Dye*; and enter into Christs Death, that Christ, who is arisen from the Dead, may raise up their *outward* Body, into himself.

74. The

74. The *Outward Life* generated from MARY, is RESERVED to the * *Resurrection of the Dead*, when the Man in the VIRGINITY shall arise.

* NOTE What is reserved to the Resurrection of the Dead.

75. But if this † Authour be *Perfect*, then is he neither Man nor Woman, How then doth he *beget* children of his Wife? The *Old* Patriarchs have put on the Covenant of Christ; and CHRIST the Man, became put on in the Word of Promise, pointing at the future fulfilling.

† *E. S.*

76. God reconciled himself in the Covenant, and *therefore* they sacrificed, that Gods *Imagination*, which entered into the promised Covenant, might *receive* their Imagination in the *sacrifice*, into the Covenant of Promise, through the Limit wherein God became Man; they were in the *Covenant* elected to be children, in which Covenant God became Man, and fullfilled the Covenant with the Humanity, which was done in the *Seed* of MARY and not in the *Bondage* or Servility.

77. The *Old* Patriarchs, *did not* put on Christ in the *Flesh*, but the *Covenant* to the Filiation and to the Resurrection of the Dead; but now WEE put on Christs Humanity, for the Covenant is *fulfilled* with the Humanity.

78. But the Kingdom of this world doth NOT put on *Christ*, for he said; * *My Kingdome is not of this world*: The Kingdome of this world in the *Flesh*; putteth on CHRISTS *Death* and dying, it should dye in *Christs* death, and put on HIS *Resurrection* out of the GRAVE; That the Man which dyeth according to *Flesh*, in the *Limit* which God hath set or appointed, *viz*: at the *Last* DAY; should ARISE out of Christs Death.

* NOTE the Resurrection of the outward Body of this world.

79. He hath given us his *Death* and *Buriall* for a REST, where the OUTWARD *Body* resteth from the working of *vanity*, as in a meek soft Sleep.

80.

But what this † *Authour* sets down concerning the *opposition* of the *totall* fleshly *Man*; that the Earthly Man which he calleth the Serpents Seed, despiseth, contemneth, derideth and persecuteth *Christ* in his Members and continually crucifieth and putteth them to death, together with *Christ*; that is so, and cannot otherwise be.

† *E. S.*

81. For when *Christ* is become born, *then* the Man of Sinne in his

himself-hood MUST *dye*: the Faithfull Man, becometh, himself, an Enemy of his own Sinnes in the *Flesh*: the Faithfull Man according to the Heavenly Substance, is indeed yea *undeniably* the *Bride* of CHRIST, in whom *Christ* dwelleth, that I contradict not.

E. S. 82. But that this * Authour sets it down, that *Christ* was born a poor despised *Infant* in the highest Lowlinesse out of MARY; and yet was equall in the Height of the *Triune* God and LORD? there he should better explain it, and shew; wherein he is the *Triune* God and LORD.

83. Not according to the Creature, *viz*: according to our Flesh and Soul, which is Eternally *under* or beneath God, but according to his *Divine*, and according to the Heavenly Substantiality and Corporeity; wherewith he came from Heaven, *and took our* Substance upon him.

84. The divine Substance is *unmeasurable*, BOTH according to Spirit, and Corporeall Substance; but our humane Substance is measurable: to our humane Substance, the Power or Authority is *given*, but to the *divine*, *nothing* CAN be given.

85. God will judge the humanity, through the voyce of the *humanity* of *Christ*, so that the humanity of Christ according to our humanity, is the *Instrument* to do it with; Not that our humanity in Christs Person and *Creature*, hath the power or authority out of it self.

86. It is a *given* power or authority from the Father; As Christ himselfe saith; * ALL *Power or Authority in Heaven and upon Earth, is given me of my Father*, Matth: 28. Not to the *self-hood* of the Creature, that the Creature, is as Omnipotent and self powerfull, as GOD; but that the CREATURE, is the *Instrument* whereby the Spirit of God will † *Judge* and *separate* ALL things.

* Matth: 28. 18.

† Note what shall judge and separate at the Last Day.

87. The Spirit of the Holy Trinity, IN the Creature is the will, and the Creature is the Instrument of *performance*, as through a cleer visible open Image and Substance; seeing God hath manifested himself through the Creature, therefore *through* the Creature also he produceth a Manifested or revealed authority or power and *Dominion*.

18. As an Artist fitteth an Instrument of *Musick*, and himself strikes or playes upon it, that it may sound and give melody to him, SUCH as he would fain HEAR: Thus also in like manner the Creature is Gods Instrument upon which God striketh or playeth, and

hath

hath introduced his *own ſound* out of the divine voyce, into this Creaturely Lute, which ſoundeth and *Melodizeth* to him, how he will.

89. This *Lute* doth not play upon it ſelf; for CHRIST ſaith alſo: † *All whatſoever the Sonne ſeeth the Father do, that the Sonne doth alſo:* * *And the word which I ſpeak to you, is not mine, but the Fathers who dwelleth in me; Alſo,* † *I and the Father are One,* * *but the Father is greater than I.*

† John 5. 19. * John 14. 10. † John 10. 30. * John 14. 28

90. The Father is the Eternall *Beginning*, and the Sonne is the Eternall *Begun*, viz: the Manifeſtation of that Spirit which is called Father, and the Holy Spirit is that, which the Father through the Sonne Manifeſteth, with the Eternall *outſpoken* wiſdome, out of the *ſound*, which the Father with the Sonne Generateth.

91. The Sonne is the Fathers ſound or word; and the Creature is the cleer or Loud *manifeſted* word, through which the Father in the Eternall Generating of his holy word, ſoundeth or ſpeaketh: which we hear the *Creature*, viz: the voyce of the *Perſon* CHRIST; then I hear what the Father, in his holy ſound in the *exit* of his Holy Spirit manifeſteth and expreſſeth in and with the *Creature*.

92. Here it is *not* called, beloved Woman or Wife, with or as to the Creature; but Gods Image, Gods Manifeſtation; Gods manifeſt Dominion; Gods own Doing or ſelf-acting; *viz*: the inviſible and *incomprehenſible*, acting through a viſible *comprehenſible* Image and Subſtance of his own propriety.

93. For without God there is Nothing; HE *alone* is ALL; but all whatſoever is perceptible or *comprehenſible*, that is only an Image of the Inviſible Divine Subſtance, wherewith the Inviſible hath Manifeſted or revealed it ſelf.

94. Therefore the Creature *ſhould* NOT ſay of it ſelf, that it ſelf is any thing; but introduce its ability into THAT out of which it is originated, that it may be the Omniſcient Gods work and play or *Melody* in his Love; that it may do what he will; and SO God be * ALL *in* ALL.

* 1 Cor. 15. 28.

95. And if God will do any thing through his Creature, and manifeſt his will; then *ſpeaketh not the Creature* from or of it ſelf, but ſaith, † *Thus ſaith the* LORD, *thus hath the Lord ſpoken, this is the Command of the Lord*: and not eſteem it ſelf *at all* to be the ſpeaking Word or divine Sound: alſo not ſay with this *outward* Body, that the *outward* Body is eſpouſed with Gods Holineſſe, as this * Authour ſets it down.

† NOTE the Prophets.

* E. B.

96. The *inward* Man is indeed, together with or in Gods Harmony, through which God ſoundeth and *Singeth*, and is a *Wedding-Place* or City, of God: but all whatſoever is Creaturely is *under* or beneath that which hath made the Creature: The Creature is Gods *Artifice* or workmanſhip, which he hath made through his wiſdome:

† Heb. 7. 3. for it is the Nature, it standeth in the Principle, *viz:* in a Beginning, but God standeth in NONE: † *God is without all Beginning*, his desire maketh Beginning.

97.

But what this * Authour saith concerning the *woman* of Faithfull Flesh and Bloud, is not spoken *plain enough* to be understood; For Flesh and Bloud beleeveth not, but the Spirit; Flesh and Bloud is a *House* of the Spirit.

98. And what he also setteth down concerning the *Man* CHRIST who is in the Marriage with the Woman; cannot at all be spoken of the outward Flesh and Bloud of *this* [Life] time: for *Christ* is himself the Woman and the Man, God and Man.

99. Of the *Inward* Man, it may WELL be spoken, that is in the Marriage with Christ, but the *Outward* is in the Marriage with the Outward World, and with the *vanity* and Sinne, as also with *Death* and Corruptibility, weaknesse sickneſse and Misery, THAT is called *Eve*, and not the Marriage City of God, in Gods holineſse, as this Authour saith it is.

100. But a *waste* Tabernacle wherein the Spirit is perished, understand the *Outward* Spirit, which dwelleth in Flesh and Bloud, not that we would or should, DESPISE, the Spirit, *viz:* the Soul of the Great world which giveth Life to all Creatures; but in the Curse of the vanity, *viz:* in SINNE, lyeth the Evill Child, which *Adam* awakened and manifested.

101.

But * what kinde of * *Whimseyes* this † Authour hath, that He will not allow the *Divine* Tincturing *and* Transmutation to consist with the *New* Birth, and contemneth and rejecteth ALL *that*: it cannot be enough discerned *why* he giveth forth so altogether Blind and *absurd* Matters.

* Gellen. † P. S.

102. He telleth us of a *totall* New *strange* Creature, which is generated in CHRIST: if that were so, then we could not at all say, that *Christ* had taken on himself our Flesh and Bloud, Much *lesse* the Soul: then also he might not at all be called * *The Womans Seed*, How should we then be *partakers* of him?

* Gen. 3. 15.

103. Hath not Christ taken on him my Creature? how then hath he in my Flesh, *slain* Death, and quenched the Anger of God? but if he hath

hath taken on him, my Creature: what kind of *strange* New Creature should enter into me.

104. I know of no strange *one*: It were directly contrary to the Article, † of *the Resurrection of the Dead*: I must not speak of another Man, of another Creature, but of a TRANSMUTATION of the *Course* stone into *Gold*; the unholy into pure holinesse. † Note the Resurrection is a Transmutation.

105. If that must be done; then must the right *Artist* in ME Come; *viz*: the Holy Spirit, with the *divine* Tincture, which is *Christs* Bloud, wherewith he brake in peeces the vanity of our Humanity, and brought our right Life, forth through Death.

106. I must be *Tinctured* or else I cannot be *Transmuted*; If *Christ* do not *Tincture* me with his Bloud; then my HOLY *Paradise*-LIFE remaineth *faded* or *disappeared* in Death; but if he do *Tincture* ME, then the Holy Spirit in me becometh stirring, who CAN, in Christs Flesh and Bloud, *Transmute* ME, according to the Inward Paradise-Man.

107. God had not to do about a *strange* Creature, in that he became Man, but about that which in *Adam* he created in Paradise; *Job* saith: * In this MY *Flesh* shall I see GOD, and my Eyes shall see him and NOT *anothers*. * Job 19.

108. My Own Essence of the INWARD Man, is in this [Life] time *tinctured* and *Transmuted*, and my OUTWARD Mortall Man, is *Tinctured* with Christs Death: to DYE, and the MYSTERY of the outward Man, *viz*: the Fist Essence or QUINTESSENCE, (understand the Outward Spirit WITHOUT the Abomination, wherein the Four Elements stand in *Equall* agreement in One Will and Substance) is *Tinctured* for the Last release, and *Resurrection* of the Dead; which † *transmutation* will be effected at the Last DAY. † What will be done at the Last Day.

109.

This Man Imageth or frameth a *Phantasie* in himself and Thinketh, he is no more what he was, his *Nature* is totally gone from him, he is totally a New Creature inwardly and *outwardly*, and that is *totally* false and groundlesse.

110. His earthly Man is *not* Christs *Bride*, in Gods holinesse, but he is Christs *Bride* in Christs *Death*, so farre as he is capable or partaker of that.

111. But while he will *needs* be *Perfect* and cursorily passe over Christs Death, and be *already* risen again in Christs Death, he truly

[illegible] for the Self-hood goeth back with Christs Death into the [illegible].

[illegible] I wish him from my Heart, that his Body visibly were capable or [illegible] of Christs Death: for * *in that I live* in my self-hood, I do not rejoyce, but I rejoyce in this, that I in my *self-hood* stand in CHRISTS *Death*, and *continually* DYE.

* Gal. 2. 20.

113. And I wish, that I yet might *totally* dye to self-hood, that my self-hood might be totally *resigned* up into God, and I be only an *Instrument* or Tool of God, and knew nothing more of my Self-hood.

† E. S.

114. But that this † Authour mentioneth, that he is *altogether* dead to self-hood, and is the Glorious *Type* of Christs Bride, which God would *manifest* upon Earth in this *Last Time*, totally inwardly and outwardly, holy & PERFECT *without* vanity, blemish or *Sinne*, we would readily allow him to be so if he would *sufficiently assure* us of it.

115. But upon his supposititions, insufficient, groundlesse, literall [illegible], whereas yet he doth not understand, How the Scripture speaketh, we shall not be able to beleeve him, unlesse we see the *Paradise* upon him, and see that he is dead from the outward world, and do use it no more.

116. For no conceit availeth, but Feeling by Experience and so [illegible]: all the while he liveth in the vanity, and *perplexeth* himself in the vanity and is *affected* with strife, we beleeve him NOT: neither can we beleeve him in regard of *Christs* word which warneth us, that we should * *beware of those that give forth themselves to be* CHRIST.

* Matth. 24. 4, 5.

117. And if one did go about in doing *Miracles*, and did live still in the vanity in Evill and Good, yet then we must say, that he is a *Mortall Man*, even though he were inwardly holy and New-born in CHRIST.

118.

† E. S.

The *Golden* Mountain which † he promiseth in this Tabernacle, the old *Adam* might or would readily allow and put on, if it were *possible*, and that God would do so, with us.

Note

119. Also we would very heartily esteem him for the Type and the first born of the *Adamicall* Bodyes, if it were he, that could manifest or perform so great a promise upon OUR *Mortall* Bodies, or if he could but manifest it on HIS *own*.

120. But

120. But that he ſaith, we can *not* ſee it *on* him; we *ſhould* beleeve it, *none* can aſſure us of it; I cannot beleeve him, unleſſe he aſſure me of it; that I may conceive it is true, elſe I take it to be an *Imagination.*

121.

What the *Spirit* of GOD ſignifieth concerning the Laſt *Sion*; hath another A B. C. we underſtand it NOT to be with clarified † *Tranſfigured*, or *Glorified* Bodies, wherein the vanity ſhall be totally *Dead*; but concerning the *Fall* of *Babel* and that the end belongeth to the Beginning: NOT the *Two* Tinctures turned into *One*, according to the OUTWARD *Man*; but we underſtand *Eve* in the REPENTANCE, and in the ſimplicity, for the evill Luſt or Longing which SHE had. † NOTE

122. * His *marriage* State or *City*, which he ſuppoſeth to be, is only an *Eve*, but SION is a Vale of Miſery, in Care, Toyle, Labour and Neceſſity; † For, *Winter* and *Summer*, *Day* and *Night*, *Seed time* and *Harveſt*, *ſhall not ceaſe*, as was ſaid to *Noah*, *till the Great and Terrible DAY of the Lord ſhall* COME. * E. S. † Gen. 8. 22.

123. Alſo thus the *Mountain* of God, viz. SION, is in the *whole* world, where there be *honeſt*, *vertuous* people that fear and Love God: HE himſelf is IN the *Honeſt* Men; the marriage *City* of GOD, muſt be in MAN; as alſo the Temple of CHRIST, where the HOLY SPIRIT teacheth.

124. We need no conceit, nor running up and down, the City of Gods Habitation IS *every where*, where honeſt Men are together, as Chriſt ſaith, * *Where* TWO *or* THREE *are met together in My Name, there am I in the midſt amongſt them.* * Matth. 18. 20.

125.

But ſeeing * he ſpeaketh of a *viſible* holy Seed and woman * E. S.

woman of *Christ*, and will have that to be totally without blemish, We desire to see a sign or *token* thereof, let him Set that before us, that we may acknowledge it, and see it *on* him, and THEN we will beleeve him.

† 1 Cor: 13. 9. 126. And let him leave *others* whom God hath gifted † *in Part*, undisgraced; *else* we will say of him, that he hath neither *Part* nor *Perfection*, but only a bare Imagination, and Vain spiritual pride, which is instigated by the driving of *Satan*; who fain would erect such a flattering *seeming* Holinesse.

* 2 Thess. 2. 3. 127. Seeing he perceiveth that * *the Man of Sinne shall be revealed* or manifested, therefore he will set such a Glistering *Chappell* neer it, That Sinne might no more be known or acknowledged, and that he might still, under such a Glistering *Cloak* have his hypocrisie and Church, totally Blind in Sinne.

128. For that is the Devills manner, when he seeth that Sinne in [illegible] becometh manifested or discovered, then he casteth over Sinne, [illegible] *Glistering* Trimmed or adorned *Cloak*; and giveth it into [illegible] perswasion; that he is Holy *Perfect* and Righteous.

129. Thus he layeth the Man of Sinne, in a *Fine* soft Bed, and co[illegible] him with Christs *Purple Mantle*, to try whether he might under [illegible] fit and *betray* him: Thus will he also do at this Time, for [illegible] * that the *Man of Sinne shall be* manifested, and that *Babel* [illegible] discovered.

130. Therefore he cometh very finely and *Lovely* Covered with a [illegible] Luster or appearance, and would cover the *Adamicall* evill [illegible]; that it should no more be called sinfull, it shall *deny* its [illegible] in the vanity, and call it self totally *Christ*, and *holy*; and [illegible] *Lye*, if the Earthly beastiall Man calleth it self, after its own [illegible] *Property*.

131.

O beloved Brethren and fellow Members of Christ, all that read this, be faithfully *warned* and admonished, cover NOT the Man of Sinne with Christs Purple *Mantle*, and lay him *not* at all in his Bed of *Rest*; but uncover him continually before GOD, and cast him dayly and hourly into the GRAVE, into Christs Death, CRUCIFIE him *without ceasing*, all the while ye live in this vanity of this Flesh.

† NOTE Concerning the Resurrection.

132. † Let him have *no* REST, hold him for your Enemy, who hath devoured your *Noble* Pearly *Jewel*, viz: the PARADISE; presse generate or pierce him with Christs Death, that you may attain your Pearl again out of Christs Death, in his *Resurrection* out of this *Tabernacle*, where it lyeth shut up in *Death*: acknowledge your selves only for poor SINNERS before GOD, and go continually with *the Prodigall lost, and yet returning: Son to the Father*, and pray to him for Grace.

133. Our

133. Our whole life ſhould be a continuall REPENTANCE. Even a *continuall* SINNING: and though indeed the Noble Lily Branch new generated or Born, IN Chriſts *Spirit*, ſinneth not; yet the *Earthly Man* IN Soul and Body, ſinneth; and will continually to break or deſtroy the Noble †*Roſe-Bud* again; and altogether obſcure it.

134. The more, *Divine* OYL is introduced into the Noble *Roſe-Bud*, out of the *Wounds* and *Death* of CHRIST; the freſher and fairer it groweth, and the fairer it Bloſſometh.

135. *Here* is the Field, where the fruit groweth, let none be perſwaded to ſuch ſluggiſhneſſe, and to lye on ſuch a ſoft Bed; as to think, he IS fairly grown and *quite* or full BLOSSOMED: O, No, no by no means.

136. But continually *without ceaſing* draw divine Riſen to thy ſelfe, in the Greateſt Humility from and out of Gods Love, as a Bee doth *Honey*, out of the fair Bloſſomes or Flowers; for as ſoon as Man is ſecure or *careleſſe*, and thinketh he is HOLY *Honey*, then the Devil bringeth to him Poyſon in the vanity, which the own-ſelf Will, own ſelf Luſt or Longing, *ſucketh* into it ſelf.

137. The *Man* that would fain grow and bear fruit in Gods Kingdome, can not do better, then to ſuck all his power and vertue, which he will uſe for the growing or Springing of his Life, *through* CHRISTS *Blood* and *Death*, and continually caſt his *vanity* to the Ground, before the Truth and Clarity of God, and continually be, as if he were a DYING, where he mightily preſſeth on to the *Death* of SINNE.

138. * No City or place of REST, belongeth to *Sinne* and vanity; for ſo ſoon as *Sinne* Reſteth, THEN groweth the deſire to vain Luſt or *pleaſure*: But while the Death and deſtroyer or Breaker in peeces is UPON it, *then* it dyeth, without ceaſing, away, from vain Luſt or Pleaſure, and the fair *Roſe-bud* groweth out of this dying, which becometh carryed in GODS *Hand* to a Joy and rejoycing of the DEITY.

139.

Dear Brethren, I have made this explanation out of a faithfull mind; not at all with intent, to ſcorn or diſgrace the † Authour; for I know his miſerable confuſedneſſe, *more* then he doth himſelf, and wiſh him from my Heart, that he will yet be humble, and know himſelf, that he yet ſtandeth in the Field or *Soil*, where the fruit groweth; and *not boaſt* himſelf before the time of fruit.

140. For moſt certainly and truly, *there will be A SION*, as I then my ſelf *Hope*; that *the Man of Sinne will be* manifeſted or *revealed*, and ſeek himſelf, in GODS *MERCY*: then muſt ſollow a conſtant continuall *Repenting* Life, wherein *Man* knoweth and acknowledgeth himſelf

and continually presseth from vanity out into Gods *Mercy*.

142. The poor sinfull Man, must only with the poor *Lazarus* Lay himself at Gods feet under his Table, and *at his* Dore, and desire the *Crummes* from Gods Table, and continually cloath himself in the *Canaanitish* Woman, with Heart and totall Mind.

143. NO Flattery or *Hypocrisie* attaineth the Pearly Jewell, for it lyeth buried in NO place, but in the *Death* of the *Earthly* MAN; THAT, must be gone, and then it is manifested: the Adamicall Death must be *changed* into Christs Death, if any would *find* the Pearl of Gods.

144. CHRIST *prayed to his Father, so that, he sweat a Bloudy Sweat,* [illegible] or destroy Death in the *Flesh*. Now if we will [illegible] and be generated or born out of HIS *Death*, then [illegible] with him in his Death, and continually introduce our [illegible] into HIS *Bloudy Sweat*, and drown the awake- [illegible] Pleasure, IN *his* Bloudy Sweat.

145. [illegible] sincere and earnest, and not comforting and flatt- [illegible] Hypocrisie, NOT to say to the Old *Adam, Thou art Christs Flesh*: [illegible] NO, only say, † *In me lyeth Sinne and vanity, O God have Mercy upon Me in CHRIST thy dear Sonne, and break and destroy my SINNE and VANITY in thy Death; and bring me in* HIS *victory and Resurrection forth out of Death.*

146. *Make thou Sinne and Death, Nothing, and grow* THOU *in* CHRIST *forth out of* ME; *bring my Soul forth out of the Jawes of Death and vanity, in* CHRIST, *that I may live in* THEE *and* NOT *to my selfe.*

147. Man in self-hood should ascribe *no* Divine Substance or Thing to himself, but in all things give the honour to God, and account himselfe in the Divine Life to be nothing and *untoward*; and that all whatsoever is introduced into him from the Divine power, he should offer it up to God again and say:

147. * LORD! *Thou hast Might to receive strength, power and wisdome, thine is the honour; I will be nothing before thee: be thou*

* Revl 4. 11.

dear

dear GOD *in* MEE, *what thou [illegible] be praised in thy power which thou [illegible] to me.*

148.

Also, a Man in this world, should * NOT desire to KNOW HIS Holinesse, but continually draw [illegible] of his Tree CHRIST, and commit and leave it to the [illegible] of Twig or Branch THAT will generate out of [illegible]

149. And *not at all* present himself and say, [illegible] deth the Tree of Christ: I am a Branch and grown [illegible] *Bride* of the *Lamb* in all the world, but to conv[illegible] under Christs *Death*, and leave himself to the *Chief* [illegible] to be led to Pasture among the Lambs.

150. Not lay about him as a *Goat*, and [illegible] Doar, and not let any *Sheep* More enter in, [illegible] hath done, in that he hath very obstinately in a Treatise [illegible] Doare of Grace against US, which truly is not the manner of a [illegible] Christ hath opened it for us: *No* Lamb desireth to shut it against us.

151. This I mention to the Loving Reader faithfully and [illegible] him very brotherly, as my *fellow Member*, yes in the Lowlyness and great humility, before God, and his Children, to *persevere*, and go on, and not boast of the VICTORY in the *Flesh*, all the while *the Man of Sinne* still liveth.

152. And * *whosoever saith he hath* NO Sinne, *he is a* Lyar, saith *John*. But then when the earthly Man, dyeth away totally, *Sinne* hath an *End*; and then we will Sing the Song of the Driver, who held us captive, and also the Song of the Bride, SION; in the *Marriage* City *Jerusalem*.

153.

And that the † Authour saith, Sinne hath cleerly *Ceased* on the Type of the *Bride* of Christ, to the praise of God: this I would have to be understood concerning the true *Christianity*, in the Children of *Christ*, concerning the *Inward* New Man in the Spirit of *Christ*.

154. And this deceipt should not be concealed from him by no means, that he willeth to *cover* the Man of Sinne; moreover we would for that cause discover the *Evil* Child, that he should be known

 or

...of the world: Yes we would FIXE the ... to the *Crosse* of CHRIST; ... might see him.

... not to boldly play with Christs *Purple Mantle* under the Cover, which belongeth to the poor *Converted* Sinner, which ... *Repentance*, and especially to the Sinner that is ... held by the Devill, against whom the Devill ... the Dore of GRACE.

... should enwrap himself therein; and the strong ... and *knowledge*, should cast about him the ... of Christ his Chief Shepheard, and as a *Lamb* ... among the *Flock*; and the Mantle which ... casteth upon him, he should cast upon *his brethren* ... members.

... HELP to fight and wrestle IN them, with praying ... and Life, that *Gods will be done in* US, and *his Kingdome* ... to US, and we bear fruit, as ONE Only Tree, in ... Sprigs and Branches and shew our Blossomes or ... before God and his Angels, and that we also may enjoy ... *Fruit* ETERNALLY. AMEN.

Finished the Sixt of Aprill *Anno* 1622.

Now ended this Translation out of the *German* Language in Manuscript into English, this Saturday the 31. of *December*, 1659.

AN

AN

APOLOGIE

OR

DEFENCE

For the requisite Refuting of the shamefull, disgracefull Writings and horrible Libell, against the Book

Of

TRUE REPENTANCE

And Of

TRUE RESIGNATION

Which

Gregory Rick[illegible]

Primate

Of

GOERLITS

Hath spread abroad against it, in Open Print.

Answered

In the Year of Christ, 1624. 10. *April.*

By

Jacob Behme

Also called

Teutonicus Philosophus

Englished by

JOHN SPARROW.

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